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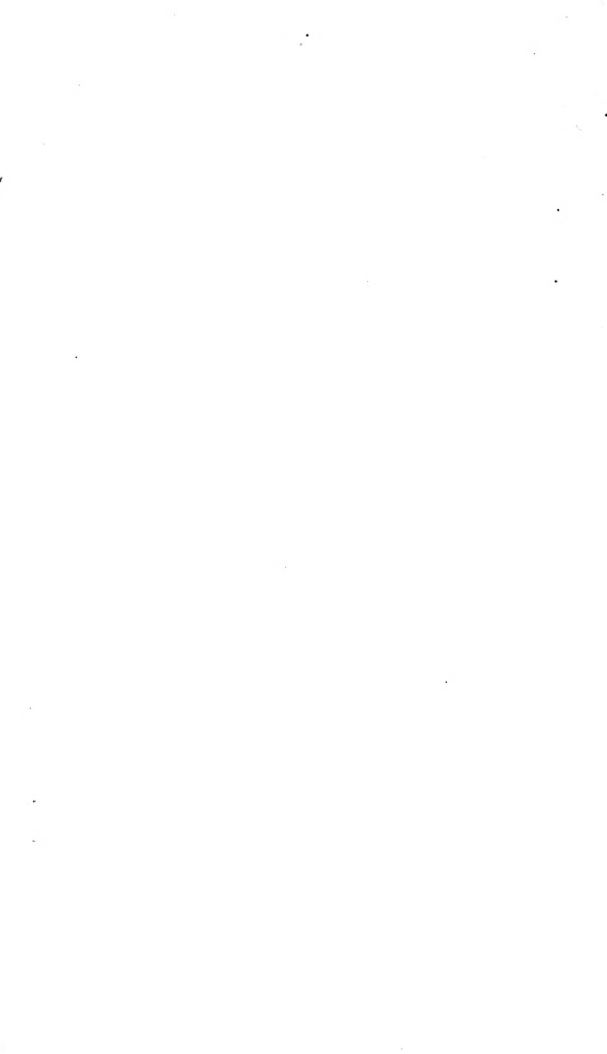
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AN ANALYSIS
OF
NEW TESTAMENT HISTORY;

EMBRACING
THE CRITICISM AND INTERPRETATION OF THE
ORIGINAL TEXT; THE AUTHENTICITY OF ITS SEVERAL BOOKS;
A HARMONY CHRONOLOGICALLY ARRANGED;
AND A COPIOUS HISTORICAL INDEX;

WITH
Questions for Examination.

FOR THE USE OF DIVINITY STUDENTS.

Fifth Edition.

BY THE REV. W. H. PINNOCK, LL.D. CANTAB.

*Author of the Analysis of 'Scripture History,' 'Ecclesiastical History,'
'History of the Reformation,' &c.*

CAMBRIDGE:

PRINTED BY AND FOR J. HALL AND SON:
SOLD ALSO BY WHITTAKER AND CO., AVE MARIA LANE;
BELL & DALDY, 186, FLEET-STREET, LONDON;
AND J. H. PARKER, OXFORD.

TO THE

REVEREND JAMES AMIRAUX JEREMIE, D. D.

REGIUS PROFESSOR OF DIVINITY,

AT THE

University of Cambridge,

THESE PAGES

ARE BY PERMISSION DEDICATED,

BY HIS FAITHFUL FRIEND AND SERVANT,

THE AUTHOR.

ADVERTISEMENT TO THE FIRST EDITION.

The design of these pages is to refresh the memory with regard to the *critical* difficulties, and the more important facts of New Testament History, in order to assist the Candidates for the *Theological Examinations* of the Universities, and for *Ordination*; as well as Divinity Students generally: thus completing the series of '*Analyses*' for the same object, which the Author has already published.

Somersham Rectory, 1850.

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AN ANALYSIS
OF THE
NEW TESTAMENT.

Part I.

INTRODUCTION.

. The questions in *Italics* have been set in the *Theological* Examinations at the University of Cambridge.

1. The **New Testament** is that portion of the Holy Scriptures written after Christ's ascension by certain of his Apostles, and their immediate disciples, and contains the History of OUR LORD AND SAVIOUR JESUS CHRIST, and of the first propagation of Christianity, together with an exposition of the doctrines He taught for the salvation of mankind.

2. The word **Testament** is derived from the Scriptures (*Matt.* xxvi. 28; *Mark* xiv. 24; *2 Cor.* iii. 6; *Heb.* ix. 15. 20.), and was applied by St Paul himself to the Books of Scripture in *2 Cor.* iii. 6—18, when speaking of the superior excellence of the Gospel dispensation over the Mosaic.

3. In the original Greek, the word (*διαθήκη*) has a two-fold signification, that of a *covenant* (*Heb.* viii. 8; ix.

1. What is the New Testament? 2. Whence is the word *Testament* derived? 3. What is the import of the original Greek word *διαθήκη*? which is the more correct signification?

15); and that of a *testament* or *will* (*Heb. ix. 16, 17.*); the former is the more correct, and the more generally acknowledged; according to which view, the *New Testament* is 'a book containing the terms of the *New Covenant* between God and man,' as distinguished from the Old or *Mosaic Covenant* of the Law. (*Gal. iv. 24.*) According to the *second* sense, however, which was the one adopted by the primitive Church, it is implied that unspeakable gifts are bequeathed to us in the Gospel, antecedent to all conditions required of us, so that the Christian's *inheritance* is sealed to him as a son and heir of God by the death of Christ as a *testator*. (*Heb. ix. 16, 17.*) But as regards the precise meaning of this word, there is much controversy. (See *Bp. Marsh's Michaelis. Bp. Percy, Rosenmuller, Pritius, &c.*)

4. The *New Testament* comprises *twenty-seven* Books, from the pen of *eight persons*; and they have been handed down to us in the Greek language. They are divided into *three* portions; viz.

1. The *Historical* portion.
2. The *Epistolary* portion.
3. The *Prophetical* portion.

5. The eight **Authors** of the Books of the *New Testament* are—

ST MATTHEW.	ST PAUL.
<i>St Mark.</i>	ST PETER.
<i>St Luke.</i>	ST JAMES.
ST JOHN.	ST JUDE.

6. The **Historical** portion comprises—

- The *Gospel* by St Matthew.
- The *Gospel* by St Mark.
- The *Gospel* by St Luke.
- The *Gospel* by St John.
- The *Acts of the Apostles* by St Luke.

7. The **Epistolary** portion comprises the fourteen Epistles of St Paul, and the seven Catholic Epistles.

4. How many books are there in the *New Testament*? In what language have they been handed down to us? Into what portions are they divided? 5. Who were the Authors of these books? 6. What are the *Historical* books? 7. What are comprised in the *Epistolary* portion? Name the

The *fourteen Epistles of St Paul* are—

- | | |
|-------------------------|---------------------------|
| Ep. to the Romans. | I. Ep. to Thessalonians. |
| I. Ep. to Corinthians. | II. Ep. to Thessalonians. |
| II. Ep. to Corinthians. | I. Ep. to Timothy. |
| Ep. to Galatians. | II. Ep. to Timothy. |
| Ep. to Ephesians. | Ep. to Titus. |
| Ep. to Philippians. | Ep. to Philemon. |
| Ep. to Colossians. | Ep. to Hebrews. |

The seven *Catholic Epistles* are—

The Epistle of *St James*.

I. Epistle of *St Peter*.

II. Epistle of *St Peter*.

I. Epistle of *St John*.

II. Epistle of *St John*.

III. Epistle of *St John*.

The Epistle of *St Jude*.

8. The *Prophetical* portion is the
Book of *Revelation* by *St John*.

9. **Canon.**—These 27 Books of the NEW TESTAMENT convey to us the *rule* or *standard* of a Christian's faith and practice; and 'let us walk according 'to the same *rule* (*κανων*, *canon*),' says *St Paul* (*Phil.* iii. 16. *Gal.* vi. 16.): whence the words *canon*, and *canonical*, have been applied to the Scriptures, as the '*rule or canon* of truth;' (*Irenæus* IV. 35.): as well as to denote a *catalogue* or *list* of the Sacred Books. (*Du Pin.* Dis. Prel. i. i. 2.)

10. The 27 *Books* of the New Testament just enumerated are said to have been collected together, and admitted by *St John*; whence they, and they alone, are called the *Canonical Books* of the New Testament, (*Euseb.* Eccl. Hist. III. 24.): but this is a disputed point; and it is considered impossible to ascertain correctly *when*, and *by whom*, they were

fourteen Epistles of *St Paul*. What are the seven *Catholic Epistles*? 8. What does the *Prophetical* portion comprise? 9. Whence are derived the expressions *canon*, and *canonical*, as applied to the Scriptures? 10. What is known respecting our *Canonical Books* of the New Testament?

first collected together. (*Mosheim, Dodwell, Vitringa, Du Pin, &c.*). The list, as we have it, first appeared in the Canons of the Council of Laodicea, A. D. 364. (*Tomline, vol. 1. 270.*)

11. *Lardner* considers that our present canon 'contains those Books which were acknowledged by all in the time of Eusebius (A. D. 270—340), and from the beginning,* and seven others, which were then well known, and were next in esteem to those before mentioned as universally acknowledged; and were more generally received as of authority, than any other controverted writings.' (*vol. v. p. 269.*)

12. **Biblical Study.**—Now, to study these Scriptures properly, it is imperatively necessary, particularly in Divinity Students, not to be satisfied with taking things upon trust: a bare knowledge of what the truths of Christianity *are* is not enough, the *grounds* also upon which they rest must be known and investigated, before we can be ready to give a reason of the hope that is in us. *Faith* must be accompanied with *reason*—*faith* to believe the miracles and doctrines as recorded in the New Testament, and *reason* to know that the record is true: whence it follows that to thoroughly understand the Sacred Writings, they must be read and studied in their original language, which, of the New Testament, is ⁱⁿ *Greek*.

13. The course of study recommended to Divinity Students by Bp Marsh comprises seven distinct branches: viz.

1. Sacred *Criticism*, which regards a correct text.
2. The *Interpretation* of Scripture.
3. The *Authenticity* and *Credibility* of Scripture.

11. What is *Lardner's* opinion of our Canon of the New Testament? 12. What is the proper method of studying the Scriptures? 13. What is the course of study recommended to Divinity Students by Bp Marsh?

* *Namely*, the four Gospels, thirteen Epistles of St Paul, 1st Ep. of Peter, and 1st Ep. of John.—The *seven others* were the Ep. to Hebrews, Ep. of James 2nd Ep. of Peter, 2nd and 3rd Epistles of John, and the Revelations.

4. The *Evidences of the Divine Origin* of Scripture.
5. The *Inspiration* of Scripture.
6. The *Doctrines* of Scripture.
7. *Ecclesiastical History*.

(Lectures on "The Criticism and Interpretation of the Bible." p. 37.)

14. **Criticism.** The object of *Sacred Criticism* is to investigate the changes that have taken place in the original text of the Scriptures, so that we may know which is the nearest to the true and correct reading, and obtain the best critical edition. The nature of this work, however, will confine our observations to the original of the New Testament, that is to say, the *Greek Text*.

15. **Manuscripts.** In respect of the *Greek Testament*, it is known that from the time of the Apostles down to the invention of printing, a period of fourteen hundred years, the only method by which copies of its several books could be multiplied was by *transcribing* or *writing them out*; and the copies thus produced were termed *manuscripts* (MSS). No one manuscript (MS.), we may readily suppose, was free from errors. *Letters* would occasionally be omitted, exchanged, or improperly inserted; and *syllables* and *words* be mis-spelt, or transposed. This would arise (*a*) partly from *carelessness* or *ignorance* in the transcriber; (*b*) partly from the *faded* or *imperfect condition* of the MS., or the *abbreviated* and *slovenly way* in which it may have been written; (*c*) partly from *design*, by the attempt of the copier to *improve*, as he would think, the style and idiomatic expression of its author; (*d*) partly from his *incorporating* into the body of the text the *marginal annotations*, ignorantly supposing them to have been accidentally omitted; (*e*) and partly by *wilful corruption* made for sectarian, or party purposes.

16. Many, however, of these errors may in a great measure be accounted for from the fact, that in the most ancient MSS. the words were written *continuously*, without any space or interval between them, and the sen-

14. What is the object of Sacred Criticism? 15. How were copies of the books of the New Testament multiplied before the invention of printing? What are supposed to have been the chief causes of the errors and mistakes found in the MSS. of the Greek Text? 16. How were words and sentences arranged in the ancient MSS? and how would this affect the correctness of copying? what is the meaning of 'a passage having various readings'?

tences without stops or points; as the following arrangement of the first verse of our translation of St John's Gospel will illustrate;

INTHEBEGINNINGWASTHEWORDANDTHEWORDWASWITH
GODANDTHEWORDWASGOD.

Besides which, the ear of the copyist as well as his eye may have been in fault, since they were as often written from the dictation of another, as copied from a ms. placed before the eye. Hence it is that so many passages are found differently worded in different copies, or as it is technically said, have *various readings*: and to these, and such like variations, the Greek text continued to be exposed until the invention of printing gave birth to numerous attempts to restore it to its original purity.

17. To effect the restoration of the Greek text, neither pains nor expence were spared in obtaining Hebrew, and Greek mss. for the purpose of comparing the different readings with each other, and with the quotations in the ancient Fathers, as well as with translations found in different languages; which last are distinguished by the appellation of *Versions*. About the time of the invention of printing the first collection of Greek mss. was made by *Laurentius Vallu*, a learned Italian, born at Rome, A. D. 1406. After the invention of printing the earliest collator of Greek mss. for this purpose was *Erasmus*.

18. The first collection of MSS. and *Versions*, however, was made by ORIGEN (A. D. 185—253.), who, in his *Hexapla*, arranged in six columns side by side (1) the *Hebrew Scriptures*, (2) the *Hebrew in Greek* characters, (3) the Greek version of *Aquila*, (4) that of *Symmachus*, (5) that of *Theodotion*, (6) and the *Septuagint*; to these were subsequently added two other anonymous *Versions*, which gave to the work the name of "*Biblia Octapla*;" and after this, a third, when it was called "*Enneapla*:" as there were four columns in the *Hexapla* devoted entirely to Greek translations, the work was also called "*Tetrapla*:" only a few fragments, however, of the *Hexapla* now remain to us. At the end of the 3rd century, and at the beginning of the 4th century, upon the labours of Origen, appeared

17. What plan was adopted for the restoration of the Greek text? What are *Versions*? Who was the earliest collator of the mss of the Greek Testament? [b] 18. What was the *Hexapla* of Origen?

two Revisions of the Septuagint, one by *Lucian*, a presbyter of Antioch, and the other by *Hesychius*, an Egyptian bishop: Hesychius's work was adopted in Egypt, and Lucian's by command of Constantine the Great in all the churches from Antioch to Constantinople.

19. Of the numerous MSS. of the New Testament that have existed from the days of Origen to later times, Prof. Scholz enumerates 647, as having been collated wholly, or in part, for the purpose of forming a correct text. Bp. Marsh reckons upwards of 350 mss. of the Gospels, upwards of 120 of the Epistles ascribed to St Paul, and of the Catholic Epistles 132. The Greek mss. are found written either on vellum, or on paper. The more ancient mss. are on thin vellum, and of a purple tint, of which but *six* are extant; those on paper are of later date, on cotton paper subsequent to the *ninth* century; on linen paper subsequent to the *twelfth* century. The mss. written by the Apostles, or their amanuenses, have long been lost, nor is anything known concerning them. The earliest ms. yet discovered cannot be traced beyond the *fourth* century; the greater portion, however, are of a much later date.

20. Very few MSS. contain the whole of the New Testament, or are entire. The greater portion have only the four Gospels; others, the Acts of the Apostles, and the Catholic Epistles; others the Acts of the Apostles, and St Paul's Epistles; and some have the Apocalypse. A great number, however, contain only detached portions, arranged as *Lessons* to be read in the public service of the Church, and were termed *Lectionaria*. Those formed from the Gospels were called *Evangelisteria*, and those from the Acts and Epistles, *Apostolos*.

21. All the ancient MSS. have descended to us more or less impaired; very many are imperfect from the injuries of time, and from neglect; while all exhibit erasures and corrections, which were effected some by the knife, some by dashing a line through the word, and others by

19. How many mss. of the New Testament have been handed down to us? Upon what are they written? Of what century are the earliest mss. we have? Are the autograph mss. of the Apostles extant? 20. What are the contents of the ancient mss.? What are Lectionaria? Evangelisteria? Apostolos? 21. *Have the mss. of the Greek Testament come down to us unimpaired?* [e] What are the injuries done to them?

obliterating the old word with a sponge and writing another in its place. These alterations, moreover, have in many cases been found to be the work of different hands.

22. Not only have single letters, and words been thus effaced, but from the scarcity of parchment whole books have been obliterated with the sponge, and other writings substituted in the place; and even when a MS. was very much faded through age, it received other writing upon the face of it without any attempt at obliteration. The mss. of this character are termed *Codices Palimpsesti*, or *Rescripti*, (*πάλιν back, again, and ψάω to rub down, clean by rubbing*); and are easily distinguished.

23. The most ancient existing MSS. of the New Testament are the following,—

(a) The **Alexandrian MS.** (*Codex Alexandrinus*) is in 4 vols. folio, and is preserved in the British Museum, where it was deposited in 1753. It contains the whole of the Old Testament and the Apocrypha, which occupy the first three vols.; and in the 4th vol. is the New Testament, (*except from the beginning to Matt. xxv. 6.; from John vi. 50. to viii. 52.; and from 2 Cor. iv. 13. to xii. 7. which are wanting*); it contains also the 1st Epistle of Clement to the Corinthians, and the Apocryphal Psalms ascribed to Solomon. This ms. was sent as a present to Charles I. by Cyrillus Lucaris, patriarch of Constantinople. He obtained it from Alexandria, but whether it was written there, or at one of the monasteries on Mount Athos, which he had visited prior to going to Alexandria, and which was a noted repository and manufactory of mss. of the New Testament, is a point much disputed. Its antiquity also is a subject of controversy; the preponderating evidence, however, assigns it to the 4th or 5th century. The authorship has been ascribed to a noble Egyptian lady named *Thecla*.

(b) The **Vatican MS.** (*Codex Vaticanus*) so called from being preserved in the Vatican Library of Rome, disputes the palm of antiquity with the Alexandrian ms.: it was probably written before the close of the 5th century, It contains both the Old, and New Testament; (*but, the first 46 chaps. of Genesis; thirty-two Psalms, from Psal. cv. to cxxxvii. inclusive; from ch. ix. 14. of the Epistle to the Hebrews to the end; and the Epistles to Timothy, Titus,*

22. *What are the Codices Palimpsesti, or Rescripti?*

[b] 23. *What are the most ancient existing MSS. of the Greek Testament?* [b] Describe the *Codex Alexandrinus*. Describe the *Vatican ms.*

and Philemon, and the book of Revelation, are *wanting* in the original ms. but the deficiency in the Hebrews, and the book of Revelation, have been supplied by a later hand). This ms. is written on vellum in capital (uncial) letters, and is supposed by some critics to have been collated by the editors of the Complutensian Polyglott; but Bp. Marsh, after collating the ms. himself, denies it.

24. (c) The *Codex Ephræmi* (or *Codex Regius Parisiensis*) is a Codex Rescriptus containing certain ascetic treatises of Ephrem, the Syrian, written over a faded ms. of the Old and New Testament, very many fragments of which are legible. It is considered very valuable, and the Scripture ms. is supposed to have been written as early as the 5th century; some say the 7th century; and to be of the Alexandrine family. It contains, not in the text, but as a marginal scholion, the disputed verse *John* v. 4. The Ephrem Treatises were written about the 13th century.

25. (d) The *Codex Bezae* (or *Codex Cantabrigiensis*) was presented to the Public Library of the University of Cambridge by the celebrated *Theodore Beza*, in 1581, where it is now preserved. It is a Greek and Latin ms. written on vellum, and contains the four Gospels in the order—Matthew, John, Luke, and Mark; and the Acts of the Apostles. Its antiquity has been much questioned, some critics considering it the oldest extant. Bp. Marsh refers it to about the 5th century. It is defective in several places, and much mutilated. (*From* the beginning to *Matt.* i. 20. is wanting in the Greek, and to *Matt.* i. 12. in the Latin. The Latin portion also is deficient from *Matt.* vi. 20. to ix. 2.; from *xxvii.* 1. to ver. 12.; from *John* i. 16. to ii. 26.; from *Acts* viii. 29. to x. 14.; from *xxii.* 10. to ver. 20.). Where this ms. was written is not known, Beza reports that it was found in the monastery of St. Irenæus, at Lyons.

26. (e) The *Codex Claromontanus*, found in the monastery of *Clermont*, is a Greek-Latin ms. containing St Paul's Epistles. It is written on vellum, and referred to the 6th, or 7th century. Beza is said to have made use of it in preparing his edition of the Greek Testament.

(f) The *Codex Cottonianus* is one of the most ancient mss.; it contains only a few fragments of the four Gospels, and is preserved in the Cottonian Library of the

24. Describe the Codex Ephræmi. 25. What is the Codex Bezae? [e] 26. What is the Codex Claromontanus? the Codex Cottonianus?

British Museum : it is referred to the end of the 4th century, or beginning of the 5th century; and is written on purple vellum in silver letters.

27. (*g*) The *Codex San Germanensis* is a Greek-Latin ms. of St Paul's Epistles, formerly preserved in the Library of the monastery of St Germain-des-Prez, in Paris, whence its name. Its date is assigned to the 7th century; but some critics consider it as a mere Copy of the Clermont ms. Bp. Marsh does not go so far as this; he thinks the Clermont ms. to have been much consulted during its writing, and that it is rather a *Codex Eclecticus*.

(*h*) The *Codex Boernerianus* is another Greek-Latin ms. of St Paul's Epistles (that of the Hebrews is wanting). The Latin is interlined. It was written in the West of Europe, and is now deposited in the Library of Dresden; formerly it belonged to Dr. C. F. Bœrner, whence it takes its name. The date of this ms., according to Bp. Marsh, is between the 8th and 10th centuries, and a copy of it is among the books of the late Dr. Bentley, in the Library of Trinity College, Cambridge.

28. (*i*) The *Codex Britannicus* (or *Codex Montfortianus* or *Montfortii*, or *Dublinensis*) is a ms. of the Greek Testament entire. It is in the Library of Trinity College, Dublin; to which it was presented by Archbishop Usher, who bought it of *Dr. Montfort*, whence came one of its appellations. It formerly belonged to one Froy, a Franciscan friar; and from having been found in Brittany, where Bp. Marsh thinks it was probably written, it is called the *Codex Britannicus*. This ms. is celebrated as being the only *genuine* one containing the much disputed passage in 1 *John* v. 7, 8.; and from which Erasmus introduced it into the third edition of his Greek Testament, 'to avoid calumny,' as he says. Some critics consider it to have been written in the 13th century; while others with Bp. Marsh refer it to the 16th century. The disputed passage, the same learned prelate observes, 'no ancient Greek ms. contains, 'and no ancient Greek Father ever saw.' It is, however, to be found in two other mss. of later date, but of very questionable authority: viz. in the *Codex Ravianus* (or *Berolinensis*), which is said to be a forgery, and merely a copy

27. The *Codex San Germanensis*? The *Codex Boernerianus*? 28. *What is the Codex Britannicus*? [e] *What passage does it support*? [e] *What other mss. have the same passage*? [e]

of the printed Greek text of the *Complutensian Polyglott*, which contains this passage. It has also various readings of a later date. The passage is also in the *Codex Guelpherbytanus* (G); but this is a ms. of the 17th century, therefore of little use in sacred criticism: it contains the Latin translation of Beza. To these may be added *two other* mss. quoted by Horne; viz. the *Codex Ottobonianus* (No. 298.) in the Vatican Library, which is of Latin origin, and of the 15th century; and a ms. in the Royal Bourbon Library at Naples (No. 173.) of the 11th century, having the disputed passage surreptitiously inserted into the text about the 16th, or 17th century. (*Dr. Scholz*).

29. **Systems of Criticism.**—Having thus briefly alluded to the several *sources* of the various readings, and the chief existing mss. of the Greek Testament; the next thing to be considered is how these *critical* materials are to be applied to the emendation of the Greek *text*. As Bp. Marsh has set this matter in a very clear light, we will avail ourselves of his remarks:—‘In determining the *quantum* of evidence for or against a particular reading, the authorities used to be rather *numbered* than *weighed*; so that, if a reading were contained in *thirty* mss. out of *fifty*, the scale was supposed to turn in its favour. It is true that under similar circumstances, more importance was attached to *ancient*, than to *modern* mss.; but the modes of *estimating* that importance were so various, that the same premises not unfrequently led to different conclusions. Nor was due attention paid to that necessary distinction between the antiquity of a ms. and the antiquity of its *text*. *Wetstein*, in his “Animadversiones et Cautiones,” annexed to his Greek Testament, went a great way toward the reducing of *Sacred criticism* to a regular system. But much still remained to be performed, for which we are indebted to *Semler* who laid the foundation, and to *Griesbach* who raised the superstructure.’

30. **Griesbach’s.** The system which GRIESBACH has applied to the criticism of the Greek Testament will be understood from the following *outline* :—

‘From a comparison and combination of the readings exhibited by *Wetstein*, it was discovered that certain

29. What are Bp. Marsh’s observations on the application of the critical materials to the emendation of the Greek text? 30. Give an outline of Griesbach’s system of criticism of the Greek text. [a]

'characteristic readings distinguished certain MSS. Fathers, and Versions; that *other* characteristic readings pointed out a *second* class; *others*, again, a *third* class of MSS., Fathers, and Versions. It was further discovered, that this threefold classification had an additional foundation in respect to the *places* where the MSS. were written, the Fathers lived, and the Versions were made. Hence the three classes received the names of

'*Recensio* ALEXANDRINA;

'*Recensio* CONSTANTINOPOLITANA, OR BYZANTINA;

'*Recensio* OCCIDENTALIS:

'not that any *formal* revision of the Greek text is known, either from history or from tradition, to have taken place at Alexandria, at Constantinople, or in Western Europe. But whatever *causes*, unknown to us, may have operated in producing the effect, there is no doubt of its *existence*: there is no doubt that those characteristic readings are really contained in the MSS., Fathers, and Versions; and that the classification, which is founded on them, is founded therefore on truth. Hence arises a *new* criterion of authenticity. A majority of *individual* MSS. can no longer be considered either as decisive, or even as very important on this subject. A majority of the *Recensions*, or, as we should say of printed books, a majority of the *Editions*,* is alone to be regarded, as far as *number* is concerned. The testimony of the individual MSS. is applied to ascertain what *is* the reading of this or that Edition: but the question of *fact* being once determined, it ceases to be of consequence what *number of* MSS. may be produced either of the first, or the second, or the third of those Editions. For instance, when we have once ascertained that any particular reading belongs both to the Alexandrine and to the Western, but not to the Byzantine Edition, the authority of that reading will not be weakened, even though it should appear, on counting the MSS., that the number of those, which range themselves under the Byzantine Edition, is ten times greater than that of the other two united. We must argue in this case, as we argue in the comparison of *printed* editions, where we simply inquire, what are the *readings* of this or that edition, and never think of asking for the purpose of *criticism*, how *many copies* were struck off at the office where it was printed. The *relative value* of those three editions must

* Bengel uses the term '*Familia*,' (familia), instead of *Recension* or *Revision* and Michaelis uses the term '*Edition*.'

‘likewise be considered. For if any one of them, the ‘Byzantine for instance, to which most of the modern MSS. ‘belong, carries with it less weight than either of the other ‘two, a proportional deduction must be made, whether it be ‘thrown into the scale by itself, or in conjunction with ‘another.—Such are the *outlines* of GRIESBACH’S System.’ (Lect. VI. Part I.).

31. The **Alexandrine Recension**, (*Recensio Alexandrina*) called also the *Egyptian*, comprises those MSS. whose characteristic readings accord with the quotations of the early Alexandrine writers, as Origen, Clement of Alexandria, &c. and with the Coptic Version.

32. The **Byzantine**, or *Oriental Recension*, (*Recensio Byzantina*), which was in use at Constantinople, and by those under the jurisdiction of its patriarch, preserves the Greek idiom purer than the Alexandrine, and comprises most of the MSS. written by the monks of Mount Athos, and those at Moscow; and agrees with the quotations in Chrysostom, Theophylact of Bulgaria, and with the Slavonic or Russian Version. The four Gospels in the Alexandrine MS. are of this Recension; and so is the common text (the *Textus Receptus*) of the Greek Testament.

33. The **Occidental**, or *Western Recension* (*Recensio Occidentalis*), has more harsh readings, Hebraisms, and solecisms, than the other Recensions, and agrees with the quotations of the Latin Fathers, as Tertullian, Cyprian, &c. It was used in Italy, and the West of Europe, and in the old Latin Versions (Ante-Hieronymian) in use before the Vulgate Version. With this Recension are also found to coincide in a great measure the Syriac Version of Jerusalem, the Sahidic Version of the 4th century; and the marginal annotations of the Syro-Philoxenian Version.—(*Michaelis* II.).

34. Besides the classification of *Griesbach*, there are those of Bengel, Michaelis, Matthæi, Nolan, Hug, Eichhorn, and Scholz.

35. **Bengel’s**. — The System of BENGEL, or Bengelius (John Albert), Professor at the University of Tübingen in Suabia, comprised but *two* families (or Recen-

31. *What is the Recensio Alexandrina?* [a] 32. *What is the Recensio Byzantina?* [a] 33. *What is the Recensio Occidentalis?* [a] 34. What other classifications are there? 35. What is the classification of Bengel?

sions), the *African* and the *Asiatic*. The *African* was represented in the Alexandrian mss., and with it accorded the Ethiopic, Coptic, and ancient Latin Versions. The *Asiatic* was represented in the other mss.

36. The System of **Michaelis** (John David), Professor in the University of Gottingen, comprised *four* Recensions: three agreed with the system of Griesbach, and the *fourth*, which he termed the *Edessene*, comprised those mss., or Asiatic instruments as Griesbach called them, from which the Asiatic, or old Syriac (*Peschito*) Version was formed. None of these mss. are now extant; but in the West of Europe some mss. have been found accompanied with a Latin Version, such as the *Codex Bezae*, which very much resemble them.

37. The system of **Matthæi** (Christianus Fredericus)—, who was educated under Ernesti at Leipzig, whence at the invitation of the Empress Catharine he was appointed Professor at Moscow, and on his return to Germany he became Professor at Wittenberg,—was strongly opposed to that of Griesbach: it comprised *three* classes (1) The *Codices Textus Perpetui*, or mss. without notes, or annotations of any kind; (2) The *Lectionaries*, or mss. of the Lessons; (3) The *mixed* mss., or those with notes and annotations. Matthæi, however, considered the *Moscow* mss. alone contained the authentic text, which indeed accord with the *Byzantine Recension* of Griesbach; and all the others he rejected. His contempt for the *Codex Bezae*, and the *Codex Claromontanus*, and others of that class of great antiquity, led him to designate them as the *Editio Scurrilis*, for which he is much censured by Bp Marsh.

38. The System of **Nolan** (Dr. Frederic) comprises *three* distinct classes of mss.; viz. The *Egyptian*, *Palestine*, and *Byzantine*, which he built upon the identity of the mss. with the three Latin translations existing in the time of Jerom, and their coincidence with the Old Italic Version of his day. (1) The *Egyptian* comprises those mss. which agree with the Latin translation corrected by Jerom from the Septuagint at the instance of Pope Damasus, and known as 'The Vulgate;' and which is represented by the *Codex Bezae*, having the text referred by Jerom to Egypt,

36. What is the classification of Michaelis? What is the Edessene Recension? 37. What is the system of Matthæi? What is meant by the 'Editio Scurrilis?' 38. What is the system of Nolan?

and which he ascribes to Hesychius. This class agrees with the *Recensio Occidentalis* of Griesbach.—(2) The *Palestine* comprises those mss. which agree with the Latin translation corrected by Eusebius of Verceli (Codex Vercellensis) at the request of Pope Julius, and which is represented by *The Vatican* ms. This text Jerom referred to Palestine, and the class agrees with the *Recensio Alexandrina* of Griesbach.—(3) The *Byzantine* comprises those mss. which agree with the Latin translation in the Brescia ms. (Codex Brixianus), and which is represented in the *Moscow* mss. and the Harleian ms. (5684. G.) in the British Museum. This text Jerom refers to Constantinople, and assigns to Lucian; and it agrees with the *Recensio Byzantina* of Griesbach.

39. The System of Hug (Dr. John Leonard), Romanist Professor at Fribourg, comprises three Recensions of mss. classed according to their antiquity. *Period I.* embraces the mss. reaching to the 3rd century, which are represented in a great measure in the *Codex Bezae*. *Period II.* he limits to the middle of the 3rd century, which embraced the Recensions of Origen in Palestine, Hesychius in Egypt, and Lucian in Syria. *Period III.* embraces all the mss. from the time of Origen, Hesychius, and Lucian to the present day.

40. The System of Eichhorn (J. G.) Professor at Gottingen, embraces three Recensions; (1) The *African* (or *Alexandrine*); (2) The *Asiatic* (or *Byzantine*); and (3) a *mixed* Recension formed from the other two.

The System of Scholz (Dr. J. Martin Augustin) Professor at Bonn, comprises two classes; the *Alexandrine*, and the *Constantinopolitan*. (1) The *Alexandrine*, the text of which originated in Alexandria, is comprised in several Latin and Coptic Versions, and in the Ethiopic; and is adopted by the Ecclesiastical writers of Egypt, and Western Europe. (2) The *Constantinopolitan*, because written within the patriarchate of Constantinople, is comprised in the Syriac, Gothic, Georgian, and Slavonic Versions; and is adopted by the Ecclesiastical writers of Syria, Palestine, Asia Minor, and Eastern Europe. This he considers the authentic text.

41. **Versions.**—From Recensions we must now pass to the consideration of the ancient VERSIONS of the

39. What is the system of Hug? 40. What is the system of Eichhorn? 41. What are the chief of the ancient Versions of the New Testament?

New Testament. The chief of which are, (*a*) the one in the Septuagint (or Alexandrian); (*b*) that of Aquila; (*c*) of Theodotion; (*d*) of Symmachus; (*e*) The Itala or old Vulgate; (*f*) The old Syriac (or Peshito); (*g*) The new Syriac (or Philoxenian); (*h*) The Coptic; (*i*) The Sahidic; (*j*) The Ethiopic; (*k*) The Arabic; (*l*) The Persian; (*m*) The Gothic; and the (*n*) Slavonic.

42. (*a*) The **Septuagint** is a Greek Version of the Hebrew Bible made at Alexandria in Egypt in the time of the Ptolemies (Lagus, and Philadelphus) for the use of the Greek Jews resident there, B. C. 286; it takes its name from 'the now exploded story,' says Bp. Marsh, 'of seventy, or seventy-two persons being employed for that purpose.' It is the most ancient Version of the Hebrew Bible we have; and the four principal editions are the Complutensian, (1515); the Aldine (Venice 1518); the Roman edition of Sixtus V. (1587), which was collated with the Vatican ms.; and Grabe's edition (Oxford 1707—20), which was collated with the Codex Alexandrinus. The earliest attempt at emendation was by Origen (as described in *par.* 18.): who was followed by Eusebius, and Pamphilus (A. D. 300.), and by Lucian of Antioch, and Hesychius of Egypt, about the same time. Neither of these editions, however, are now in existence.

43. (*b*) The Greek Version of **Aquila** was made before A. D. 160. The author was a native of Sinope in Pontus, and having renounced Christianity, he prepared this very literal Greek translation to assist the Hellenistic Jews in their arguments against the Christians, and yet without perversion of the text. The Jews so highly prized this version as to call it the '*Hebrew Verity*.'

44. (*c*) The Version of **Theodotion**, who was a native of Ephesus, and an Ebionite, and contemporary with Aquila, may be considered a revision of the Septuagint after the Hebrew text; the translation is not so closely literal as that of Aquila, nor so free as that of Symmachus.

45. (*d*) The Version of **Symmachus**, who was also an Ebionite, was made about A. D. 200. It is a freer translation than those of his predecessors, and more in accordance with the Greek idiom. To these may be added the *three Anonymous Versions* subsequently made, and which

42. Describe the Septuagint Version. 43. What was the Version of Aquila? 44. What was that of Theodotion? 45. What was the Version of Symmachus?

Origen comprised in his 'Enneapla.' Of these ancient versions collected by Origen, but a few fragments have been preserved to us.

46. (e) The *Itala*, or *Ante-Hieronymian* Version. Prior to the time of St Jerom there had existed, according to St Augustin, several Latin translations of parts, and of the entire Scriptures, from the Greek; to which modern critics affixed the name of *Itala*, *Italac* or *Ante-Hieronymian* Versions. Bp. Marsh, however, supposes that there was only one Latin translation of the Old Testament, but more than one of the New, before the time of St Jerom. The origin of the title *Itala* is unknown: some have thought that St Augustin employed the term when speaking of the several versions (in *De Doct. Christ.* II. 11.), in the expression 'In *ipsis autem interpretationibus Itala cæteris præferatur*;' but Lardner reads this passage '*et illa cæteris præferatur*,' by which he implies that *Itala* is a mistake for *et illa*; and with him Dr. Bentley, and some others, agree. Potter, however, supposes *Itala* a mistake for *itata*, which latter term was an error for *usitata*, the *us* having been accidentally taken to be the termination of the previous word; which was somewhat probable from ancient mss. being written continuously in uncial letters; thus,

IN IPSIS AUTEM INTERPRETATIONIBUS USITATA CÆTERIS PRÆFERATUR.

This ancient Latin Version, however, under whatever name it was known, is considered identical with the one annexed to the Greek text in the Codex Bezae, Claromontanus, and Boernerianus; and it is this translation that Jerom undertook to revise, and make more conformable to the Septuagint. It was executed at the desire of Damasus, Bp. of Rome; and he completed it about A. D. 390.; but nearly the whole of his mss. were either lost, or wilfully destroyed; and only those of the Psalms, and the book of Job, have descended to us.

Vulgate. — St Jerom had, however, begun a new Latin translation from the Hebrew, which he now prosecuted with much zeal, and finished it in A. D. 465. After the lapse of nearly two hundred years, it obtained at last the approbation of Gregory I.; and since the 7th century, the Church of Rome have adopted no other Version than this of Jerom's. It was in consequence called '*Versio Vulgata*,' the *Vulgate* or *Common Version*, because received into *general*

46. What was the *Itala*, or *Ante-Hieronymian* Version? What was the *Vulgate*?

use. By the Council of Trent, in the 16th century, the Vulgate alone is declared to be authentic.

47. **Syriac Versions.** — There are two principal Versions in the Syriac language. (*f*) The most celebrated and important is the Old Syriac, or **Peschito** Version, a name signifying *literal*, from its close adherence to the Hebrew and Greek texts, rendering word for word: as to its antiquity, the balance of opinion is, that it was written as early as the close of the 1st century, or beginning of the 2nd. The *New Testament* portion comprises the four Gospels, the Acts of the Apostles, all St Paul's Epistles, 1st Epistle of St John, 1st Epistle of St Peter, and the Epistle of St James; (but the passage of the woman taken in adultery, *John* viii. 2—11.; and that of 1 *John* v. 7., are wanting.) It agrees with the Recensio Byzantina, and is the established Version of the Syriac Church. This *Peschito* Version was introduced into Europe in 1552. by Moses of Mardin who had been sent by Ignatius, patriarch of the Maronite Christians, to pope Julius III. to acknowledge in the name of the Syrian Church the Papal Supremacy, and to have likewise the Syriac New Testament printed in Europe. It was executed at Vienna at the expence of the Emperor Ferdinand I., in 1555.; under the joint editorship of Albert Widmanstad, Moses, and Postell, and appeared in 4to.

48. (*g*) The other Syriac Version, the **Philoxenian**, or *Syro-Philoxenian*, was so called from *Philoxenus* (or *Xenyas*) Bp. of Hierapolis or Mabug in Syria having employed Polycarp, his chorepiscopus or rural bishop, to make this translation from the Greek text. He finished it in A. D. 506. About a century afterwards (A. D. 616.) it was revised by Thomas of Harkel or Heraclea, (Thomas Bp. of Germanicia); who compared it with some of the principal mss. in the Alexandrian Library; hence it has also been called the *Heraclean* Version. The Philoxenian Version contains all the canonical books of the New Testament, even those omitted by the *Peschito* Version, but in some respects it is inferior to the latter; yet from being undertaken with a view of having a Version more closely approaching to the original, to which it adheres even with servility, it is on this account particularly important for the purposes of criticism. A copy of the revision with the Greek readings in the margin is now in the Bodleian Library. An edition was printed at Oxford in 1778 by Dr. White late Hebrew Professor there. The passage 1 *John* v. 7. is wanting.

47. *What is the Peschito Version?* [e] 48. *What is the Philoxenian Version?* [e]

49. (*h*) The **Coptic** Version. The Coptic language is an admixture of Old Egyptian and Greek, being the dialect of *Lower* Egypt. The Scriptures were translated into this language between the 3rd, and 5th centuries; and its text has a striking affinity to the Recensio Alexandrina. The passage 1 *John* v. 7, is wanting in this Version.

50. (*i*) The **Sahidic** Version is a translation in the dialect of *Upper* Egypt. It is one of the oldest in existence, being referred by Dr. Woide to the beginning of the 2nd century. It has a striking affinity to the Codex Bezae; and Scholz considers it to agree with the Recensio Alexandrina. The Coptic, and Sahidic, are independent Versions, both made from the Greek, both contain different readings, and were made at different times.

51. (*j*) The **Ethiopic**, or *Abyssinian* Version, is of very great antiquity, but the exact time when it was made is not known: it is thought to have been done in the 4th century. The New Testament portion is ascribed to the pen of *Fruementius*, who first preached Christianity there about A. D. 330; it seems to have been made immediately from the Greek Text; and to agree with the Recensio Alexandrina.

52. (*k*) The **Arabic** Version is thought by most critics to have been made subsequent to the time of Mohammed (A. D. 620.); but Dr. Clarke questions this. There are different Arabic Versions of the New Testament derived (1) some from the Syriac, (2) some from the Coptic, (3) some from the Greek, and (4) some from the Vulgate; and they are all assigned to between the 7th and 11th centuries. The three principal editions are (*a*) the one printed at Rome, fol. 1591; (*b*) that in the Paris, and London Polyglotts; and (*c*) that by Erpen, at Leyden, 4to. 1622.

53. (*l*) The **Persian** Version is confined to the four Gospels, of which three mss. are extant,—one at Cambridge, one at Oxford, and one formerly in the possession of Dr Pococke. Except the Pentateuch, executed by one Tawosi, or Tusi, subsequent to the 9th century, and which was first printed by the Jews at Constantinople in 1546; and two

49. Describe the Coptic Version. 50. What is the Sahidic Version? 51. What is the Ethiopic Version? 52. Describe the Arabic Version. 53. Describe the Persian Version.

versions of the Psalms, one made in Ispahan in 1618, and the other from the Vulgate of a later date,—no fragments of a more ancient Version of the Scriptures in Persic are extant. The Gospels in Persic were first printed in the London Polyglott, by Bp. Walton, from Dr. Pococke's ms. in 1314; which is thought to be from the Syriac. Another edition begun by Prof. Wheeloc, and at his death completed by Mr. Pierson, appeared in London in 1652—7. It was taken from the Oxford ms., but collated with the other two; and was doubtless from the Greek.

54. (*m*) The Gothic Version is considered to have been made about the middle of the 4th century by one *Ulphilas*, a Cappadocian by birth, who lived under the Emperors Valens, and Valentinian. Only a few fragments are extant; viz. a portion of Nehemiah, part of the four Gospels, and a few chapters of the apostolic Epistles. This translation appears to have been made immediately from the Greek; and from being written in silver letters, it was called the *Codex Argenteus*. It was found in Werden Abbey, in Westphalia, whence it was removed to Sweden, where it is now preserved in the Library of the University of Upsal.

55. (*n*) The Slavonic, or Old Russian Version, is an important translation of the Psalms of David, and of the New Testament, made by two brothers, Methodius, and Cyril Leo, natives of Thessalonica, and who went as missionaries among the Slavonians in the latter part of the 9th century. It is a literal translation of the Greek, and contains three-fourths of the readings adopted by Griesbach in his edition of the Greek Testament; and where many ancient mss. agree in a certain reading against the *Textus Receptus*, with these mss. the Slavonian Version coincides. It appears not to have been altered either from the Vulgate, or any other Version: and according to Dr. Henderson, who corroborates Dr. Dobrowsky, 'this Version may be considered one of the most verbal ever executed.'

56. Editions.—From Versions we now proceed to consider the principal critical Editions of the Greek Testament, which may be separated into two important divisions; viz. (*a*) those which were published before the appearance of the *Elzevir* Edition, or *Textus Receptus*,

54. What is the Gothic Version? 55. What is the Slavonic Version? 56. Into what two divisions may the critical editions of the Greek Testament be divided?

in 1624, and (b) those which have been published *since*. The first portions of the Greek Testament ever printed were the Hymns of Mary, and Zacharias, Luke i. 46—55, 68—80, at Venice in 1486: after which appeared St John's Gospel; the *first six* chapters were printed at Venice in 1504. by *Aldus Manutius*; and eight years after (in 1512.) the whole Gospel was printed at Tübingen in Suabia. In 1520. St Paul's Epistle to the Romans, edited by Melancthon, appeared at Wittenberg; but none of these are considered of any critical importance.

57. **Complutensian.** — The first edition, however, of the whole Greek Testament ever *printed* (not *published*) was that which was printed at *Complutum* (now Alcalá) in Spain, in 1514.: whence its name of the **COMPLUTENSIAN EDITION**. It was executed under the patronage of Cardinal Ximenes, Archbp. of Toledo, who employed many profound scholars in the editorship of it; the principal of whom is thought to have been *Stunica*. They professed to have consulted many most ancient and most valuable Hebrew, and Greek mss. which had been sent to them from the Vatican Library by Pope Leo X.; but what mss. they were, is not now known. From internal evidence, Bp. Marsh is of opinion that only modern mss., that is, mss. of the 13th to the 15th centuries, were employed in this edition. And by actual collation of the text with *The Vatican* ms. the learned prelate denies that that celebrated ancient ms. was made use of by the Complutensian editors; and therefore, he says, the Complutensian Edition has contributed little or nothing towards the restoring of the purity of the Greek text. This edition of the Greek Testament contained the passage 1 *John* v. 7, 8. and was accompanied with the Latin Vulgate in a parallel column. Although it was the *first printed*, yet on account of the death of Ximenes, it was not published till 1522, when it appeared as Vol. 5. of the *Complutensian Polyglott*, and not till after *Erasmus* had published three editions of *his* Greek Testament.

58. The next edition of the *Greek Testament* was that by **ERASMUS**, which also comprised the whole Greek

What portions of the Greek Testament were first printed?
 57. *What was the first printed edition of the whole Greek Testament?* [a] *What were the subsidia employed in the formation of its text?* [a] *When was it published? Why was it called the Complutensian Edition?* 58. *What was the first published edition of the Greek Testament?* [a]

Testament: and it was the *first* ever *published* to the world (yet not the *first printed*). It was printed and published by a bookseller named Frobenius, at Basil (or Bale) in Switzerland, in 1516.; and was executed with such haste as to have been prepared and completed in the short space of *nine months*. The subsidia employed by him were only four mss., the Latin Vulgate, and the writings of Theophylact, containing his Commentary on the Gospels, the Acts, and the Epistles, accompanied with the Greek text. Three of the mss. used by Erasmus contained each only parts of the Greek Testament, and together formed one whole copy. The first ms., which according to Wetstein was not earlier than the 15th century, contained only the Gospels: the second, which was of a little earlier date, contained the Acts, and Epistles: and the third, whose date is unknown, contained the book of Revelation; nor has it been ever ascertained what this ms. was, except that it then belonged to Capnio, and was accompanied with the Commentary of Arethas. The fourth ms. contained the whole of the New Testament, except the book of Revelation; and was of the 10th century; but of this ms. Erasmus says he made little use. All the above mss., except that of the book of Revelation, are still preserved in the Public Library of Basil; and from these, Erasmus prepared his Greek text, which he corrected partly from his ms. of Theophylact, who was the last of the Greek fathers, living at the end of the 11th century; partly from the Vulgate; and partly from conjecture. It is possible also, judging from the title-page, that he may have consulted the writings of Origen, Chrysostom, and Cyril, but this bishop Marsh questions. In this edition the passage 1 *John* v. 7. is omitted. The work was published with a Latin Version in a parallel column with the Greek.

59. Three years after the appearance of the first edition, ERASMUS published a *second edition*, (1519): in which he made, according to Dr. Mills, upwards of 400 alterations. In 1522. he published a *third edition*, and into this inserted the passage 1 *John* v. 7. In 1527. appeared a *fourth edition*, but having seen the Complutensian Edition since the last, Erasmus availed himself of it, and corrected his text from it in numerous instances, particularly in the

What were the subsidia employed in the formation of its text? [a] Give an account of Erasmus's edition of the Greek Testament? 59. What were the other editions of Erasmus's Greek Testament?

book of Revelation, where he had originally only a defective ms. to go to. In 1535 appeared the *fifth edition*, which was the last revision by Erasmus, and which differed very little from its predecessor.

60. **Colinæus.**—Between the appearance of the first, and the fifth edition of Erasmus's Greek Testament, several other editions of the New Testament were printed by other editors; the only one, however, meriting notice here, is the Edition by *Colinæus*, printed at Paris, in 1534. He derived his text in the main from the Complutensian and Erasmian editions, yet he differed from them, according to Dr. Mills, in more than 750 readings, which he derived from certain Greek mss., only three of which are known. These were collated by Wetstein, and Griesbach, and are still preserved at Paris. The edition of *Colinæus* is therefore considered as entitled to some respect.

61. **Stephens's.**—The next edition of importance was that from the press of ROBERT STEPHENS, the eminent and learned bookseller and printer of Paris. It was published in 1546; and professedly said by the editor to have been derived entirely from several Greek mss. in the Royal Library. It appears, however, according to Bp. Marsh, that it is little more than a compilation from the Complutensian, and the fifth edition of Erasmus. Robert Stephens printed a *second edition* in 1549, which differed but very little from the first; in the following year, however, 1550, he brought out a more elaborate edition in folio, which was highly lauded for its splendid typography. This *Third Edition* assumed to be formed entirely from Greek mss. collated for the purpose; yet it is said to be nothing more than a reprint of the fifth edition of Erasmus, but with the Complutensian readings in the book of Revelation; provided moreover with an extensive critical apparatus in the margin, composed of quotations from fifteen Greek mss. and from the Complutensian edition, and other sources. *Robert Stephens* having at this period become a convert to Protestantism, he was compelled to seek refuge in Geneva, and he there reprinted his Greek Testament in 8vo. (1551), with the Latin Versions of the Vulgate, and of Erasmus, and with parallel passages in the margin. And for the first time the New Testament was in this edition *divided into Verses*.

60. What was Colinæus's edition of the Greek Testament? 61. Give an account of Robert Stephens's editions of the Greek Testament. What were Stephens's other editions? When was the Greek Testament first divided into Verses?

62. **Beza's.** — Next appeared the Greek Testament of *Theodore Beza*, at Geneva, folio, 1565. He was a native of France, but had retired to Switzerland on account of his Protestantism. *Beza* appears to have adopted the third edition of Robert Stephens's as the basis of his text: and 'The critical materials which he employed,' says Bp. Marsh, 'were for the most part the same as those which had been used by Robert Stephens. But he had likewise the advantage of that very ancient ms. of the Gospels and the Acts, which he afterwards sent to the University, and which is known by the name of the *Codex Bezae*. He had likewise a very ancient ms. of St Paul's Epistles, which he procured from Clermont, in France; and which is known by the name of the *Codex Claromontanus*. Lastly, he had the advantage of the Syriac version, which had been lately published by Tremellius with a close Latin translation: but the uses which he made of the materials were not such as might have been expected from a man of Beza's learning. Instead of applying his various readings to the emendation of the *text*, he used them chiefly for polemical purposes in his *notes*. In short, he amended Stephens's text in not more than fifty places; and even these emendations were not always founded on proper authority.'—*Lect.* Pt. I. p. 110. Beza's New Testament is furnished with the Latin Vulgate, and a translation of his own, and has passed through many editions. It was reprinted in 1576, 1582, 1589, and 1598. The Cambridge reprint appeared in 1642. Beza's New Testament closes the first period of our division of the editions of the Greek Testament.

63. **Textus Receptus.** — The text of Beza gave birth at last to the celebrated ELZEVI*R* Edition of the Greek Testament, printed at Leyden, in 1624. Who the editor was is unknown; *Elzevir* was but the printer. The text of Beza was adopted, except in about fifty places, which were derived some from Stephens's marginal readings, and some from other editions; 'but,' says Bp. Marsh, 'certainly not from Greek mss.' The text of this edition has been adopted almost universally in every subsequent edition of the Greek Testament, word for word, on which account it has been called '*The TEXTUS RECEPTUS*.' The *Textus Receptus*,

62. Describe Beza's Greek Testament. What subsidia were employed by Beza? What does Bp. Marsh say in regard to Beza's edition? 63. Describe the Elzevir edition of the Greek Testament. *What is the Textus Receptus?* [1]

therefore, 'or the text in common use, was copied with few exceptions from the text of *Beza*. *Beza* himself, closely followed *Stephens*: and *Stephens* (in his 3rd and chief edition) copied solely from the 5th edition of *Erasmus*, except in the Revelation, where he followed sometimes *Erasmus*, and sometimes the Complutensian edition. The text therefore in daily use resolves itself at last into the Complutensian, and *Erasmian* editions. But neither *Erasmus*, nor the Complutensian editors, printed from ancient Greek mss.: and the remainder of their critical apparatus included little more than the latest of the Greek Fathers, and the Latin Vulgate.'—*Lect.* Pt. I. p. 112. Whence therefore the *Textus Receptus* has been referred to the *Recensio Byzantina* of Griesbach. The Elzevir edition was reprinted at Leyden, in 1633, with the text divided into Verses; and again in 1641.

64. **London Polyglott.**—After the Elzevir Editions there appeared the *London Polyglott*, in 6 vols. folio, 1657. The Greek Testament was contained in the fifth volume: and comprised the text of Robert Stephens's folio edition of 1550. Stephens's marginal readings, with others from sixteen Greek mss. were contained in the sixth volume. The Greek text was moreover accompanied with several Oriental versions which had Latin translations annexed to them. There were the Latin Vulgate, the Syriac, the Arabic, and the Ethiopic Versions; and likewise a Persian Version of the Gospels. The work was undertaken by Bp. Walton in the time of Cromwell, who died the year after the printing of it was completed. He was assisted by many eminent men, the chief of whom was Dr. Edmund Castell, (or Castle) Arabic Professor in the University of Cambridge, who shortly after added a kind of appendage to the *London Polyglott*, in the shape of two folio volumes entitled '*Lexicon Heptaglotton*.'

65. **Curcellæus's.**—About the same time as the *London Polyglott*, or in the following year (1658), a critical edition of the Greek Testament with the Elzevir text was published at Amsterdam by *Stephen Curcellæus*, (or Courcelles). It contained a considerably greater number of readings than any previous edition, and they were gathered

Why was it so called? Trace it up to its source. *From what Recension is the Textus Receptus derived?* [A]

64. What was the *London Polyglott*? by whom was it undertaken? 65. Describe *Curcellæus's* Greek Testament.

partly from former collections, partly from printed editions, and partly from mss. collated expressly for this edition.

66. **Fell's.**—From the two last mentioned editions; viz. that of the London Polyglott, and that of Curcellæus; *Dr. Fell*, dean of Christchurch, and afterwards bishop of Oxford, published in 1675, an 8vo. edition of the Greek Testament from Stephens's, and the Elzevir text: to which he annexed the various readings in the Polyglott, and from Curcellæus's edition, together with the Barberini readings, the extracts from twenty-two Greek mss. collated by Caryophilus at Rome at the desire of Pope Urban VIII., and *Dr. Marshall's* extracts from the Coptic, and Gothic versions: and likewise the readings of twelve Bodleian, four Dublin, and two Paris mss. The last edition of Bp. Fell's works goes under the name of *Dr. Gregory*, its editor.

67. **Mill's.**—The next Greek Testament was the celebrated one of *Dr. Mill*, Principal of Edmund Hall, Oxford; which was projected and promoted by Bp. Fell, the author of the last mentioned work, under the feeling that much more remained to be done before a genuine text could be obtained, and than a single life could accomplish. The preparation and perfecting of this work occupied *Dr. Mill thirty years*, and it had not been published many weeks before the indefatigable and learned editor died. This edition excelled all former editions in the number of its readings, which are calculated at 30,000. *Dr. Mill* not only availed himself of all the readings previously collected; but likewise supplied numerous quotations from the early Greek Fathers; revised and augmented the extracts from the Coptic, and Gothic versions, which were in Bp. Fell's edition; and added the various readings found in the early printed editions, and in the Vulgate, and oriental versions of the London Polyglott. The text was that of Robert Stephens's folio edition adopted in the Polyglott by Bp. Walton, and the work was published at Oxford in 1707. 'The appearance of so many thousand 'various readings,' says Bp. Marsh, 'excited an alarm for 'the safety of the New Testament: and those very materials 'which had been collected for the purpose of producing a 'correct and unadulterated text were regarded as the means

66. What was *Dr. Fell's* Greek Testament? 67. What was *Dr. Mill's* Greek Testament? [b] What fears were entertained respecting it? [b] What was the opinion of Bp. Marsh upon it? What were the observations of Whitby?

'of undermining its authority.... They were not aware, that the genuine text of the sacred writers could not exclusively be found in any modern ms. from which the first editor of a Greek Testament might accidentally print: they were not aware, that the truth lies scattered among them all; still less were they aware, that those very readings, which excited their apprehensions, were the means, not only of ascertaining the genuineness of words and phrases, but also, of proving the authenticity of whole books.'—*Lect. Pt. i. p. 122.* Dr. Whitby, the learned Commentator of the New Testament, was the first to assail this edition of Dr. Mill's, which he did in an elaborate work, entitled '*Examen Variantium Lectionum Johannis Millii*,' printed in London 1707, but which was afterwards annexed to his Commentary on the New Testament. 'The well-meaning, but ill-judged, remarks of Whitby were soon applied by *Anthony Collins*, in his Discourse on Free-Thinking, to a very different purpose: for he quoted the Preface to Whitby's Examen, in order to show that the very text of the Greek Testament was uncertain and precarious. But the arguments of Collins against Divine Revelation, and the mistaken notions of Whitby, on which those arguments were founded, were soon confuted by the most acute critic, not only of this nation, but of all Europe, I mean Dr. Richard Bentley, who replied to Collins under the assumed title of *Phileleutherus Lipsiensis* in 1713.'—*Marsh's Lect. Pt. i. p. 124.* Dr. Bentley observed, 'Not frightened with the present 30,000 various readings, I, for my own part, and as I believe many others, would not lament if, out of the old mss. yet untouched, 10,000 more were faithfully collected: some of which, without question, would render the text more beautiful, just, and exact, though of no consequence to the MAIN of religion: nay, perhaps, wholly synonymous in the view of common readers, and quite insensible in any modern Version.'—*Phil. Lips. p. 90.* This edition of Dr. Mill's was reprinted at Amsterdam by *Ludolph Küster*, in 1710, who added the readings of twelve other Greek mss., and transferred to their proper places in the text, the materials occupying the Appendix of the Oxford Edition.

68. *Wetstein's.*—Shortly after this, in 1711, another Greek Testament appeared at Amsterdam from the press of Henry Wetstein. It was edited by *Gerard* of

What does Dr. Bentley say respecting it in his *Phileleutherus Lipsiensis*? [b] 68. What was Gerard's Greek Testament?

Maestricht, whose initials were affixed to it (G. D. T. M.): he adopted the Elzevir text, and selected the readings from Dr. Fell's edition, and added others from a MS. in the Imperial Library at Vienna. This edition has passed as Wetstein's, because the Editor's *initials* only appeared on the title page. (See *par.* 71.)

69. **Wells's.**—The first editor, however, who applied himself to the emendation of the Greek text itself was *Dr. Edmund Wells*, who, in an edition published at Oxford, part at a time (from 1713-18). employed for the purpose the critical apparatus of Dr. Mills: but his corrections have been superseded by subsequent critics.

70. **Bengel's.**—After him, *Bengelius* (or Bengel) published at Tübingen (1734) an improved text of the Greek Testament, adopting in a great measure Dr. Mill's critical apparatus, but he admitted no reading that had not been in print, except in the Apocalypse. The more select he arranged at the foot of each page, and distinguished their importance by annexing a Greek numeral (*α, β, γ, &c.*) by way of marking their degree. Bengel, however, supplied extracts from twenty Greek mss., from the Armenian Version, as well as from many ancient Latin Versions.

71. **Wetstein's.**—The next Greek Testament was that of the distinguished and talented *Wetstein* (John James), who was a native of Basle, and subsequently became Professor in the College of the Remonstrants at Amsterdam. He searched all France and England for Greek mss. and collated all he could procure with the greatest care. The result of his labours he published in his Greek Testament in the shape of 'Prolegomena,' and 'Animadversiones et Cautiones,' embracing observations on Greek mss., on the quotations of the Greek Fathers, and on the ancient Versions, &c. The various readings and authorities, containing a *million* of quotations, were arranged at the foot of the text: and this laborious task, although completed and printed in 1730, was not published till 1751-2, when it appeared in 2 vols. folio. It was arranged in four parts, in accordance with the usual contents of the Greek mss.: Part I. contained the Gospels; Pt. II. the Epistles of St Paul; Pt. III. the Acts of the Apostles, and the Catholic Epistles; and Pt. IV. the Apocalypse. *Prolegomena*, descriptive of the mss. connected with each part, were attached to each, besides which were the

69. What was Dr. Wells's? 70. What were the labours of Bengelius in regard to the criticism of the Greek Testament? 71. Describe Wetstein's critical labours.

'*Animadversiones et Cautiones*' appended to the second volume: 'these, and the Prolegomena,' says Bp. Marsh, 'must be studied by every man who would fully appreciate 'the work in question.' Wetstein adopted the Elzevir text, in which he *proposed* many valuable alterations and omissions supported by a powerful authority, yet he never ventured to *make* any: his proposed amendments were inserted separately, and without interfering with the text, although his heterodox bias has exposed him to the accusation of actual alteration. Bp. Marsh, however, exculpates him in respect of his *critical* materials, but not in the matter of *interpretation* as shewn in his explanatory notes. About eleven years after the appearance of this edition, Wetstein's *proposed* alterations in the text were adopted by *Wm. Bowyer*, in his Greek Testament, published in 2 vols. 12mo. London, 1763.

72. **Harwood's.**—The next work to be noticed is the Greek Testament of *Dr. Harwood*, published in 1776. which contained a *revision* of the text upon the authority of the Codex Bezae alone in the Gospels, and the Acts; and of the Codex Claromontanus only in the Epistles of St. Paul. Not having availed himself of the *whole* of the critical apparatus provided before him, Bp. Marsh considers his revision of little or no value.

73. **Matthæi's.**—The Greek Testament of *Matthæi* (Prof. Christian Frederic) appeared shortly after (1782-8); and is of great critical value in having been formed on the authority of *one* set of mss. only; those of the *Byzantine* Recension. His revision of the received text was made from the mss. which he found at Moscow, and personally collated while resident as professor there under the patronage of the Empress Catharine. These mss. must have been collected from Constantinople, and other parts of the Greek empire, since the Russian Church is doubtless an offshoot of the Greek Church, whence they are of the *Byzantine* Recension. Matthæi was much blamed by the critics of his day, particularly by Michaelis, and Griesbach, for not availing himself of the labours of Mill, Wetstein, and others, who could have supplied him with materials from other sources which would have given increased value to his emendations. But as these sources were

72. What was Dr. Harwood's Greek Testament? 73. What was the Greek Testament of Matthæi? What objections are raised against it?

not accessible to him at Moscow, he ungenerously defended himself by vilifying and depreciating their value and authority, and by rejecting them even when they were subsequently within his reach. Whence, therefore, Matthæi's edition is only so far valuable as supplying new materials for after editors to work upon.

74. **Alter's.**—About the same time (1786-7) a Greek Testament was published at Vienna, by *Prof. Alter* (Francis Charles), which was of a similar character to that of Matthæi, being formed from only a *part* of the existing critical materials; hence in one respect its value. The text is taken from a single ms. by no means ancient, found in the Imperial Library at Vienna; and various readings from other Greek mss. in the same Library are annexed to it. To these are added extracts from the Coptic, Slavonian, and Latin Versions.

75. **Birch's.**—Another important edition of the Greek Testament limited, however, to the Four Gospels, was published soon after Alter's work, under the patronage, and at the expence of the late king of Denmark, who directed Profrs. *Birch* and *Adler* to visit Italy, and Profrs. *Moldenhawer* and *Tyichsen* to visit Spain, in quest of additional mss. for a critical edition of the Greek Text. They examined the principal Libraries in Rome, Venice, Florence, and Bologna, and the library of the Escorial in Spain. They collated about 117 mss. in Italy, and particularly *The Codex Vaticanus*, which had previously been only partially examined. The Syriac collations were made by Adler, who obtained important extracts from a Syriac Version, written, in what he called, the dialect of Jerusalem. This version is remarkable for its agreement with the Codex Bezaë; and those eleven readings thought peculiar to the Beza ms. were all found in this version. Next to the Codex Bezaë it has a strong affinity to the Codex Vaticanus, which is a fact at once decisive of its worth and importance. The result of all this labour and research has been the appearance of the *Four Gospels* only with Stephens's text (of 1550) unaltered, which were published by Profr. Birch, at Copenhagen, in 4to. 1788. with Prolegomena descriptive of the mss. collated by them. The readings to the other portions of the New Testament, prepared in contemplation of another volume, were printed by themselves in 1798, in consequence of the publication of Vol. II. of the Greek Testament being pre-

74. What was Alter's Greek Testament? 75. What were the labours of Professors Birch, Adler, and others, in the criticism of the Greek Testament?

vented by the destruction of the royal printing office of Copenhagen by fire.

76. Griesbach's.—It remained, however, for the learned *Dr. Griesbach*, Prof. of Divinity at Jena in Saxony, to apply the critical materials which had been accumulating for nearly three centuries, to the object for which that accumulation had been growing; viz. to the procuring of a *correct edition* of the Greek Testament. This profound scholar commenced his critical labours by publishing first of all, at Halle in 1774, a kind of Harmony or Synopsis of the first three Gospels, followed by the Gospel of St. John, and the Acts of the Apostles, all with an amended text, and a selection of various readings from Mill, Bengel, Wetstein, and from certain mss. he found in the British Museum of London, and in the Royal Library at Paris. In like manner, he published in 1775, the Epistles, and the Apocalypse. The three Gospels, however, he re-published in the usual order in 1777.; and after annexing the other portions as previously printed, these together formed what is termed Griesbach's *first edition* of the Greek Testament. The result of his great labours in examining ancient mss., and the various readings, and the principles which prompted him to the division of mss. into distinct classes or Recensions, he published at Halle in two vols. 8vo.; one in 1785, the other in 1793, under the title of, '*Symbolæ Criticæ, &c.*' At length, after the lapse of twenty years from the appearance of the first edition of his Greek Testament, Griesbach brought out Vol. I. of his celebrated *Second Edition*. In preparation of this new edition, he collated afresh with extreme care the works of Origen, and Clement of Alexandria, and the ancient Latin versions of Blanchini, and Sabatier. He also gives the readings of the Sahidic version quoted by Woide, Georgi, and Münter: and procured the assistance of Brendenkamp of Bremen, to collate for him the Armenian Version; and of Dobrowsky to collate for him at Prague the Slavonian Version, both in ms., and in print. In addition to this, he inserted extracts from the two Wolfenbüttel mss. collated by Knittel, and the chief readings furnished by Matthæi, Birch, and Alter. The *first* volume contained the *Four Gospels*, accompanied with most valuable Prolegomena respecting Sacred Criticism, and appeared in 1796. The *second volume*, containing the remainder of the New Testa-

76. Describe Griesbach's Greek Testament, and the nature of his critical labours? What materials were employed by Griesbach in preparing his second edition? How is Griesbach's second edition esteemed?

ment did not appear till ten years after (in 1806.). They were published at Halle, but printed at Jena under Griesbach's own superintendence. As to Griesbach's critical system, see *par.* 30. This edition of the Greek Testament says U^p. Marsh 'is the most important which has been hitherto published: nor is it probable, that during the lives even of the youngest of my hearers any other critical edition should supersede it.'—*Lectures* Pt. I. p. 156.

77. **Interpretation.**—Having now by the aid of sacred criticism, as shown above, obtained from the critical materials hitherto discovered the nearest approximation, as we believe, to a genuine text of the New Testament Scriptures so as to ascertain what an author has actually *written*, the next thing to be learned is, what is the real *meaning* of what has been written: this branch of Theological learning is comprehended under what is called 'The INTERPRETATION' of Scripture. *Criticism* simply involves the consideration of what an author has *written*; *Interpretation* has regard to the author's *meaning*.

78. **Commentaries.**—The *Interpretation* of Scripture is by no means easy, as the multiplicity of *Commentaries* of the Bible, the diversity in their expositions, and the setting apart a distinct order of men as preachers and expounders of the Word clearly testify to us: and this extends not to English Commentators alone, and of modern times, but to Latin, Greek, and Jewish Commentators or Fathers of all ages up to the very first century.

79. **Glossa Ordinaria.**—In the *Church of Rome*, however, uniformity of Interpretation has been for a long period preserved by requiring from its teachers strict conformity to one general and acknowledged Commentary, termed the '*Glossa Ordinaria*;'—'ne quis Sacram Scripturam interpretari audeat contra eum sensum quem tenuit et tenet mater ecclesia, cujus est judicare de vero sensu.' *Conc. Trent.* And this *rule* of interpretation was dependent upon what they called *Tradition* (*doctrina tradita*), which they say had been handed down by the Fathers of the Church from the very Apostles, and which Tradition was moreover an authority *independent* of Scripture.

77. What is implied by the term 'Interpretation?' How does it differ from Criticism? 78. Shew that the Interpretation of Scripture is by no means easy? 79. How was uniformity of Interpretation maintained in the Church of Rome? What was the Canon of the Council of Trent on this matter? What were their guides in Interpretation?

80. **Tradition.**—To break away from this fettered interpretation of Scripture, and that rule of faith (*Regula Fidei*) called Tradition, was one of the great objects of the *Reformation*. The Protestant Church rested their faith and teaching not on what was *independent* of Scripture, but on that alone which ‘*is read therein, and may be proved thereby.*’ In opposition to the ‘*Regula Fidei*’ of the Romish Church, our Reformers upheld ‘the *perspicuity* of the Sacred Writings,’ and likewise maintained ‘that the Bible is its *own* Interpreter;’ requiring instead of Tradition, *reason* and *learning*, and the comparison of Scripture with Scripture, in order to understand and explain it; and by no means implying on the other hand, that men who can scarcely read the Bible are able to expound it. They also declared ‘that the Bible *alone* contained all things necessary for ‘salvation,’ *i. e.*—the Bible *alone* without *tradition*, not without note, comment, or explanation for the unlearned; as the necessity that called forth their own Confessions of Faith, Commentaries, and Expositions, will prove.

81. **Interpretation** involves, first of all, the strict investigation of *single words*, because words are the signs expressing to the reader what was thought by the writer; and then, their combination into *sentences*. The *meaning* of a word depends upon the question—‘What *notion* the author affixed to it, when he committed it to ‘writing:’ and this is to be ascertained not by studying a translation, but by applying to the original languages in which the Scriptures were written. Since, then, the Bible we possess in common use is only a *translation*, it is incumbent therefore on the Divinity student to apply to the sources whence that translation was derived, if he would wish his labour to be attended with satisfactory results.

82. The **English Bible** now in use, called the ‘*Authorized Version*,’ thus originated:—passing over the translation of the Bible made by **Wickliffe** in 1380—90, before the invention of printing; and which was made entirely from the Latin Vulgate, and not from the originals; the first *printed* translation of any portion of the Scriptures

80. What was the method of Interpretation maintained by the Reformers? 81. What does interpretation first consider? 82. What was the first English Translation of the Scriptures? Describe Tyndal’s translation. Who assisted him? Was he indebted to Luther at all for assistance?

was that of **Tyndal's New Testament**, published at Antwerp in 1526, during the progress of the Reformation in Germany. The Romanists were so alarmed at its appearance that Tonstal, bp. of London, with a view to its suppression, bought up all the copies he could procure, and had them publicly burnt at Paul's Cross; this, however, proved the means of supplying Tyndal with increased funds for the production of a *Second*, and *Corrected Edition*, which appeared in 1530. And not long after, a *Third Edition* was published. The latter editions contained also translations of the Pentateuch, of the book of Jonah, and other historical Books. *Tyndal's Translation* of the New Testament was made from the original Greek, and the Old Testament portion from the Hebrew. He was assisted by one *William Rogers* (or *Roye*), but in what capacity there is some question; some think he was merely his amanuensis, or corrector of the press. As Luther had published a German translation (in 1522.) some years before the appearance of Tyndal's, Bp. Marsh is of opinion that Tyndal's translation was taken, at least *in part*, from Luther's, because he chose the Books, and adopted the arrangement observed by Luther in his German translation: 'and this conclusion is further confirmed by the *Germanisms* which it (Tyndal's) contains, some of which are still preserved in our *Authorized Version*.' (*Lect. Pt. I. p. 294. and App.*).

83. Not long afterwards an English translation of the *entire Bible* was made by **Myles Coverdale** from the Latin, and German translations. It was published in 1535. and dedicated to Henry VIII. who, through the influence of Thomas Cromwell, Vicar-General, ordered a copy to be provided in every Parish Church in the kingdom, and that it should be open to the perusal of all. Coverdale is said to have been a coadjutor of Tyndal, and to have made free use of his translations of the New Testament.

84. The books not translated by Tyndal were translated after his death either by Rogers, or by Coverdale, and the whole Bible thus completed was published either at Marburg (or Malborow), or Hamburg in 1537, under the feigned name of **Matthewe's Bible**. Two years after, this translation was revised and corrected under the direction of *Cranmer*, who engaged upon it the services of Coverdale. It was printed by *Grafton* and *Whitchurch*, and

83. What was Coverdale's Translation? 84. Describe Matthewe's Bible. Cranmer's Great Bible. Taverner's Bible.

published in 1539, and went by the name of **Cranmer's Great Bible.** About the same period *Richard Taverner*, under the patronage of Lord Cromwell, revised Matthewe's Bible, and published his edition, known as '**Taverner's Bible.**'

85. During the reign of Mary, the English Reformers who had retired for safety to Geneva, occupied themselves with revising the Scriptures, and then published first the *New Testament* in 1557: and afterwards the entire Scriptures in 1560. This edition is known as the '**Geneva Bible,**' and was corrected by comparing it with the original Hebrew, and Greek.

86. A few years after this, a revision of the Bible, which had been proposed by Archbishop Parker, was executed by several learned men, eight of whom were bishops, whence on its publication (in 1568) it acquired the appellation of '**The Bishops' Bible.**' They were directed 'not to make yt vary much from that translation which was commonlye used by publicke order (Cranmer's Bible), except wher eyther the verytie of the Hebrue and Greke moved alteration; or wher the text was, by sum negligence, mutilated from the originall.'—(*State Paper*).

87. **Authorized Version.** The Bishops' Bible continued to be the standard Bible till the appearance of our *present* Version. Soon after the accession of *James I.*, several objections were made to the Bishops' Bible at the Hampton Court Conference in 1603, upon which the king directed a new Version to be made. Fifty-four Divines preeminently distinguished for their piety and profound learning were appointed to the task. Seven died before the labour was commenced, which was not till 1607; so that forty-seven was the actual number engaged, and the completion of it occupied *three years*. It was published in 1611, and went under the name of *King James's Bible*, or the '*Authorized Version.*' Many instructions were given by the king for the direction of the editors, the first of which was:— 'The ordinary Bible read in the Church, commonly called 'the Bishops' Bible, to be followed, and as little altered, as 'the original would permit.' Whence the genealogy of our

85. What was the Geneva Bible? 86. What was the Bishops' Bible? 87. Describe the Authorized Version. What instructions were given by king James respecting it? How did it affect the other translations? What is the translation of the Psalms in our present Liturgy?

Authorized Version is readily to be traced to its original source: and immediately on its appearance all other translations gradually fell into disuse, except in the Liturgy, where the Psalms of Cranmer's Bible, and the Epistles and Gospels of the Bishops' Bible were retained until the last review in 1661, when the Epistles and Gospels were altered in accordance with the *Authorized Version*; but the Psalms remained as before, from being better adapted to singing than the new translation.

88. The genealogy of the '*Authorized Version*' may be thus traced:—'The Bishops' Bible,' says Bp. Marsh, 'was made the basis of the King's Bible, or our present '*Authorized Version*: the Bishops' Bible was only a revision of Cranmer's Bible; and Cranmer's Bible was only 'a correction of Matthew's Bible, that is, of the translation 'made by Tyndal and Rogers.' The same learned prelate further adds, that 'Tyndal's translation was taken at least 'in part from Luther's, and that Luther himself translated 'indeed from the Hebrew, and the Greek, but with the '*assistance* of the Latin Vulgate.—Now as this collection was 'made by some of the most distinguished scholars in the age 'of James I., it is probable, that our *Authorized Version* is 'as faithful a representation of the original Scriptures as '*could* have been formed at *that period*.'—*Lect. Pt. I. p. 295.*

89. *Translation*.—But if we regard the '*immense accession*,' says the same learned author, 'which has 'been *since* made, both to our critical and to our philological apparatus; when we consider that the whole mass 'of literature, commencing with the London Polyglott, and 'continued to Griesbach's Greek Testament, was collected '*subsequently* to that period; when we consider that the most 'important sources of intelligence for the *interpretation* of 'the original Scriptures were likewise opened *after* that 'period, we cannot possibly pretend that our authorized 'version does not require *amendment*:' (*ib.*): or, we may observe, that it is the best and clearest source whence we can derive our interpretation. Hence, therefore, a *sound and correct interpretation* is not to be obtained by trusting entirely to a modern translation: recourse must be had to the original languages—to the *Hebrew* for the Old Testament,

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88. Trace the genealogy of our *Authorized Version*.
 89. Is the *Authorized Version* open to amendment? Why? How is a sound interpretation to be obtained? What are our greatest helps to this end?

and to the *Greek* for the New Testament; the *originals* are what are *inspired*, and not the translations. In this our greatest helps are the *Lexicon*, and extensive reading, with a careful comparison with other Versions.

90. The *first Rule of Interpretation* regards the *general* meaning of a word; that is, to give to a word the *same sense* affixed to it by the persons in general who *spoke*, and *wrote* that language; because such word was employed by the speaker or writer to excite in his hearer or reader the *same thoughts*: wherefore we are to ascertain the *general usage* of words, and the *sense* in which they were generally *understood*.

91. The *second Rule of Interpretation* regards the *particular* meaning of a word assigned to it by the parties *addressed*, and has reference to the various senses a word may possess, and which are dependent upon its connexion in the sentence: hence the *rule*,—that the meaning of a word is that which was assigned to it by the particular persons *to whom* the author immediately wrote.

92. The *third Rule of Interpretation* regards the *particular* meaning of a word affixed to it by the person *speaking* or *writing*; and is this:—that the words of an author are to be interpreted in accordance with his character, situation, and opinions, and in accordance with the circumstances of the subject on which he wrote.

93. The *fourth Rule of Interpretation* is, that the student should apply assiduously and carefully the means placed by Divine Providence within his reach;—and ‘while he uses his honest endeavours to discover the truth, he will pray to God for a *blessing* on those endeavours....and for that ordinary *assistance* of the Holy Spirit without which ‘all our endeavours must be fruitless.’ *Bp. Marsh.* At the same time he must resign all pretensions to infallibility, and presume not that his interpretation is under the *special* guidance of the Holy Spirit: otherwise he will be led to imagine that no other interpretation can possibly be right, as the intolerant Church of Rome maintains in respect of her General^s Councils; and likewise certain *individual enthusiasts* of modern times who reject all human learning.

90. What is the first Rule of Interpretation? 91. What is the second? 92. What is the third? 93. What is the fourth? How is the aid of the Holy Spirit to be regarded? What is the intolerance of the Church of Rome, and certain others in this respect?

94. **The Style.**—In the interpretation of words their different senses may be considered either as *proper* or *improper*—*literal* or *figurative*—*grammatical* or *tropical*. The *proper* sense of a word is that one radical meaning which was assigned to it at its origin, and which has given rise to all its other meanings, hence also called the *primary* sense; the *improper* sense is any *secondary*, or derivative meaning. The *literal* sense is almost synonymous with the *proper* sense of a word, being the original radical meaning, or the nearest to it, if that be lost. The *grammatical* sense is the same as the *literal*, the latter term being derived from the Latin (*litera*, a letter,), the former from the Greek (*γράμμα*, a letter). The *figurative* sense of a word is when its meaning is *turned* from its literal sense, expressing by application some new *form* or image: the *tropical* sense implies the same thing, being derived from the Greek (*τροπή*, a turn or figure); the term *figurative* is from the Latin (*figura*, a form, or figure.).

95. **Figurative.**—The original languages of the sacred writings, like all those of ancient times and in the infancy of society, are particularly *figurative*; the deficiency of words compelling one, two, or more meanings to be assigned to them to meet the wants of increasing communication, and intercourse. In the interpretation of Scripture therefore, and in giving a translation, it is necessary not only to distinguish the *literal* meaning of a word from its *figurative* sense, but to trace up to the *parent* word, genealogically, the various senses that have subsequently descended from it; otherwise the thoughts of the translator will be given instead of the thoughts of the author. In illustration of the importance of knowing the difference between the *literal* and *figurative* senses of a word, we may quote that remarkable observation of our Saviour to the Jews:—"Destroy this *temple*, and in three days I will raise it up." The Jews held the word '*temple*' in its literal sense, but Our Lord used it figuratively, implying the temple of His *body*; whence their unbelief.

96. The *figurative* language, which will be found to influence the interpretation of the Scriptures (beyond what is connected with the grammatical construction, which

94. What designation is given to the different senses of words? Explain them. 95. Is it necessary to mark the distinction between the literal and figurative senses of words? Give an example from the New Testament. 96. What is the figure Antanaclasis? Give examples from the New

is not within the province of this little work), is comprised in the following rhetorical figures:—

(a) *Antanaclasis* (from ἀντι, ἀνα, and κλαω *I break*) is when a word is used in different senses in the same sentence; as, ‘let the *dead* (νεκρὸς) bury their *dead* (νεκρὸς).’ *Matt.* viii. 22. ‘If any man *defile* (φθείρει) the temple of God, him shall God *destroy* (φθείρει);’ *1 Cor.* iii. 17. See *Rom.* xiv. 13.

(b) *Aposiopesis* (from ἀποσιωπαω *to leave off speaking suddenly*) is the omission of a part or the whole of a sentence from the conciseness of the writer, or from some emotion, as ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’ (Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γὰρ ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.) *Luke* xix. 52. See also xiii. 9. xxii. 42. *Acts* xxiii. 9. This figure may be considered a species of ellipsis.

(c) *Ellipsis* (from ἐλλειψις *defect*) is the omission of a word, or of part or the whole of a sentence, but which can be readily and spontaneously supplied by the mind. Examples in the grammatical construction of the original Greek occur continually, many of which are supplied in our Authorized Version in *Italic print*. A forcible example of this figure occurs in *Rom.* ii. 28. ‘For he is not (a Jew) which is one outwardly; neither (*is that*) circumcision which (*is*) outward in the flesh: but (*he is a Jew*) which is one inwardly: and (*circumcision is*) *that* of the heart, &c.’ (οὐ γὰρ ὁ ἐν τῷ φανερῷ (Ἰουδαῖος), Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ (περιτομή), περιτομή (ἐστιν). ἀλλ’ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος (Ἰουδαῖός ἐστι), καὶ (ἡ περιτομή ἐστὶ) περιτομή καρδίας κ. τ. λ.) See also v. 16.

(d) *Hendiadys* (ἐν διὰ δυοῖν) is where two substantives occur together of which one is to denote the quality of the other, and therefore to be expressed *adjectively*; as, ‘I will give you a *mouth and wisdom*.’ (στόμα καὶ σοφίαν), for ‘wise words’ or ‘words of wisdom.’ *Luke* xxi. 15. So ‘*ministry and apostleship*’ (διακονίας καὶ ἀποστολῆς)

Testament. What is Aposiopesis? *Show that it is used in the New Testament?* [C] What is Ellipsis? How are many of the examples distinguished in our Authorized Version? What is Hendiadys? Give examples.

for 'apostolic ministry.' *Acts* i. 25. And '*life and immortality*' (ζωὴν καὶ ἀφθαρσίαν), for 'immortal life,' *2 Tim.* i. 10. Similarly, where two verbs occur, one is to be translated *adverbially* to the other; as, 'which *digged deep*,' (ὅς ἔσκαψε καὶ ἐβάθυνε.). *Luke* vi. 48.

97. (e) *Hyperbole* (from ὑπερ *beyond*, and βαλλω *I throw*) is the exaggerating or magnifying of a circumstance beyond its proper limits; as, 'If these should hold their peace, *the stones would immediately cry out*,' (οἱ λίθοι κεκράζονται). *Luke* xix. 40. So, 'I suppose that even *the world itself could not contain* the books that should be written,' (οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία) *John* xxi. 25. Again, 'Devout men *out of every nation under heaven*,' (ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τοῦ οὐρανό); *Acts* ii. 5. Again, 'Though I speak with the tongues of men, and *of angels*;' (ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων). *1 Cor.* xiii. 1. Again, '*As the stars of the sky in multitude, and as the sand which is by the sea shore innumerable*.' (καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.) *Heb.* xi. 12. See *Acts* vi. 15. *Gal.* i. 8.

(f) *Litotes* (from λιτος *mean, little*) is the opposite to hyperbole, i. e. diminishing the circumstances below their proper limits; as 'if ye have faith as a *grain of mustard seed*, &c.' (ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπιως.) *Matt.* xvii. 20.

98. (g) *Metonymy* (from μετα denoting *change*, and ὄνομα *a name*) is the substitution of one appellation for another; as, (1) the *cause* for the *effect*, or the person doing, (or instrument by which,) for the thing done; thus, *Christ* for His *doctrine*; as in *Rom.* xvi. 9:—the *Holy Spirit* for His *effects, gifts, or operations*; as in *2 Cor.* iii. 6: *Luke* xi. 13: *2 Tim.* i. 6: *1 Thess.* v. 19: *Eph.* iv. 23: *Rom.* xii. 2. 11.—The *Author* for his *writings*; as in *Luke* vi. 29; xxiv. 27; *Acts* xv. 21; xxi. 21; *2 Cor.* iii. 15.—The *hand* for the *hand-writing*; as in *1 Cor.* xvi. 21; *Col.* iv. 18.—The *organs of speech* for *speech* itself; as in *Mark* xvi. 17; *Acts* ii. 4. 11; *1 Cor.* xiv. 19.—The *sword* for *death* or

97. What is Hyperbole? Show that it is used in the New Testament? [C] What is Litotes? Give examples.
98. Explain the figure Metonymy. How is it used in the New Testament?

persecution ; as in *Matt.* x. 34; *Rom.* viii. 35.—Also (2) the effect for the cause ; thus, *Christ* for *salvation, life, resurrection, peace, &c.* as in *Luke* ii. 30; *John* xi. 25; *Rom.* viii. 6; *Col.* iii. 4; *Eph.* ii. 14. See also *1 Cor.* i. 30; *1 John* v. 4.—Also, (3) the subject for its adjunct ; as, the thing containing for the thing contained ; thus, *Jerusalem* for its inhabitants, as in *Matt.* iii. 5; the cup for the wine, as in *Matt.* xxvi. 27, 28; *Mark* xiv. 23; *Luke* xxii. 17. 20; *1 Cor.* x. 16. 21; xi. 26, 27. So, the possessor for the thing possessed ; thus, *Christ* for His Church, as in *Matt.* xxv. 35. 40; *1 Cor.* xii. 12.—Also, (4) the adjunct for its subject ; as, the thing contained for that containing it ; thus, *treasures* for their caskets, *Matt.* ii. 11; viii. 12; xxii. 13; — the sign for the thing signified ; as, *bend the knee* for *worship*, *Eph.* iii. 14; *gave hands* for *fellowship*, *Gal.* ii. 9: — the abstract for the concrete, as *circumcision* (περιτομήν) and *uncircumcision* (ἀκροβυστιαν) for the *circumcised* and *uncircumcised*. *Rom.* iii. 30.

99. (h) *Paronomasia* (from παρα, and ὄνομα a name) is the employment of words similar in sound or form, but different in sense ; as, λιμοὶ καὶ λοιμοὶ (famines, and pestilences) *Matt.* xxiv. 7: *Luke* xxi. 11: and ζώην καὶ πνοήν, (life, and breath,) *Acts* xvii. 25: and especially to mark any emphasis or antithesis, as in *Rom.* xii. 3; *2 Cor.* iv. 8; v. 4; *Phil.* iii. 2; *Heb.* v. 8.

(i) *Pleonasm* (from πλεον, more), is a redundant phrase or expression for the sake of energy ; as, ‘One of themselves, even a prophet of their own’ (ἴδιος αὐτῶν προφήτης). *Tit.* i. 12. So, ‘again, the second time’ (πάλιν ἐκ δευτέρου). *Matt.* xxvi. 42. et passim.

(j) *Synecdoche* (from συν with, εκ out, and δεχομαι I receive) is when a part is put for the whole, or the whole for a part ; a genus for a species, or a species for a genus ; as ‘the soul (ψυχή), for the whole man, *Acts* ii. 41; xxvii. 37: ‘the world’ (κοσμος) for Judæa only, *Matt.* iv. 8. *Rom.* iv. 13: and ‘bread’ (ἄρτοι), for all the necessaries of life, *Matt.* vi. 11.

100. The chief figures, however, are *Metaphor*, and *Allegory*.

99. Explain Paronomasia. Give examples. What is Pleonasm? Give examples. What is Synecdoche? Give examples. 100. What is the meaning of a Metaphor? Illustrate it. How does it differ from a Simile?

(*k*) **Metaphor** (from μεταφέρω *I transfer*) is that figure by which a word is *transferred* from the subject to which it properly belongs, and *applied* to another subject to which it does *not* properly belong, yet to which it has some *similitude*. For instance, the word 'sheep' applied to *animals* is applied to what it *properly* belongs; but when transferred to '*human creatures*' it is applied to what it does *not* properly belong; and this application is called its *metaphorical* sense. When the application is introduced by such words as *like*, and *as*; this extended form is called a *Simile*. 'We are the *sheep* of His *pasture*' (*Psal.* c. 3.), is a double *metaphor*; but 'all we *like* sheep have gone astray' (*Isai.* liii. 6.) is a *Simile*. Examples of the use of *Metaphor* need not be pointed out, for it is more used in the Scriptures than all the other figures of speech put together. *Metaphor*, however, is confined to the interpretation of *words*; when it extends to the interpretation of *things*, i. e. when it assumes the form of a *lengthened metaphor*, or a *continuation of metaphors*, where the representation of *one* thing is intended to excite the representation of *another* thing, this is called an *Allegory*,

101. (*l*) An **Allegory** (from άλλο *another thing*, and ἡγορεύω *I declare*) is a figurative representation, in which the signs (words) signify something beyond their literal, or direct meaning. The *immediate* representation therefore involves merely an interpretation of *words*; while the *ultimate* representation involves the interpretation of the *things* signified by the words. The first generally assumes the form of a *fictitious narrative*, and the *moral* or *design* of this narrative is the object of *allegorical interpretation*. Examples of *Allegory* are to be found everywhere in Scripture, particularly in the *Parables* of our Lord; the most illustrative of which is the Parable of '*the Sower*,' since it is followed by an explanation of its design, i. e. by its *allegorical* interpretation; (*Matt.* xiii. 3—8., and 18—23; *Mark* iv. 4—8., and 14—21; *Luke* viii. 5—8., and 11—15.). From this we may observe that every *Allegory* comprises a two-fold interpretation, first the *literal* or *grammatical* interpretation, or interpretation of the *words*; and secondly, the

101. What is the meaning of *Allegory*? What is the nature of *Allegorical Interpretation*? Give an example. *What general principle ought to be adopted in the exposition of Parables?* [b] *Apply this principle to one of the parables.* [b]

Allegorical interpretation, or interpretation of the *things* signified by the words. Hence the principles employed in the interpretation of Allegory should be adopted in the exposition of *Parables*: there must be first an interpretation of the *words themselves*, and then secondly, an interpretation of the *things* signified by the words; for a Parable is but a kind of Allegory. A very clear illustration of this principle is afforded in the Parable of '*the Sower*,' the first our Lord uttered, and which is recorded by three of the Evangelists, as pointed out above; our Lord has also furnished us with an interpretation of what was signified by the words. In this Parable we see that by the word *seed* is implied the 'Word of God;' the *sower*, implies the 'preacher;' and the *ground*, the 'heart of man;' *by the way-side*, 'those that hear;' *on the rock*, those 'that hear with joy, but soon fall away by temptation;' *among thorns*, those 'that hear and are choked with cares, riches, and pleasures;' *on the good ground*, those that 'hear the Word, keep it, and bring forth fruit;' &c.

102. *Allegorical interpretation*, however, has not been limited to *fictitious* narratives, but extended also to *historical* narratives, and to relations of facts: whence many circumstances recorded in the Old Testament have had a two-fold interpretation assigned to them; viz. the *literal*, which is the *historical* meaning, and the *allegorical*, which is descriptive of other circumstances represented by them: these historical circumstances are said to be *types* of those to which they are applied. Thus far only has the practice been sanctioned by the sacred writers themselves; but a most extravagant use was made of Allegorical interpretation in regard to Scripture history in general by many of the ancient Fathers, which, if admitted, would convert all real facts and circumstances into mere *emblems*, or *ideal* representations; in short, history would be *fable*. This practice of *allegorizing* (or *spiritualizing*) every thing gained for its followers in the twelfth century the name of *Mystics*; the *mystical* mode, however, is much to be deprecated, since it tends to involve Scripture history in considerable *obscurity*. Allegory must clearly be understood to be *fictitious* narrative; from which a *type* is distinguished as being a *real historical fact*, applied to, or representing other facts.

102. How has allegorical interpretation been abused? What were the Mystics?

103. The abuse of Allegorical interpretation in considering every passage of the sacred writings to contain a *mystical* or *remote* meaning beyond its *literal* sense can be traced as far back as the ancient Jews, who were the earliest interpreters of Scripture. The chief early Fathers who were advocates of *allegorical* interpretation were in the 1st century—Philo Judæus, and the Therapeutæ, and the Essenes. In the 2nd century—Justin Martyr, Irenæus, and *Clement of Alexandria*; Tertullian rather objected to it, except in prophecy. In the 3rd century—*Origen*, and Cyprian. In the 4th century—Eusebius, Athanasius, Cyril of Jerusalem, Epiphanius, Apollinarius, Basil of Cæsarea, Gregory of Nazianzen, Amphilochius, Gregory of Nyssa, and Cyril of Alexandria. Chrysostom was less disposed to this practice, and Theodore, bishop of Mopsuestia, rejected it altogether. The Latin Fathers of this century who advocated it, were Lactantius, Ambrose of Milan, and Hilary; and likewise Augustine, but in a qualified way. Arnobius, and *Jerom*, were favourers of *grammatical* interpretation.

104. **Types.**—*Typical Interpretation* is the application of facts in the Old Testament to facts of a similar kind in the New Testament. Those in the Old Testament are called the *Types*, and those in the New Testament which answer to them are called the *Antitypes*. Typical interpretation is not arbitrary; its application extends only to such things in the Old Testament, as Christ and His Apostles alone declare to have been *designed* and *pre-ordained* as pre-figurations of certain things in the New Testament. ‘The *Type*,’ says bishop Marsh, ‘as well as the *Antitype* must have been pre-ordained; and they must have been pre-ordained as constituent parts of the same general scheme of Divine Providence. It is this *previous design*, and this *previous connexion*, which constitute the relation of Type, and Antitype. The type, moreover, must not merely *resemble* the Antitype, but must have been *designed* to resemble it; and so designed in its *original institution*; and unless this connexion has been *declared* by the divine authority of Scripture itself, its existence cannot be maintained,’ *Lect. vi. p. 371—3.*

103. *Who have been the great advocates of Allegorical Interpretation?* [b] 104. *What is a Type? An Antitype? Explain the nature of Typical Interpretation.*

105. **Prophecy.**—*Prophetical Interpretation* has a strong resemblance in its principles to Typical interpretation: *viz.* that the prophecy must have been *designed* to indicate the thing prophesied; and not only designed, but *declared* to have been so designed, and so '*fulfilled*,' by Scripture itself; for without the express authority of the sacred writings, no human intellect can determine a certain event to be the fulfilment of a certain prophecy.

106. **Symbols.**—Connected with Typical, and Prophetical Interpretation is the Interpretation of *Symbols*. The use of Symbols originated in the infancy of language to supply the deficiency of words, and were characteristic marks or figures, or a kind of pictorial resemblance for the conveyance of ideas, such as the Egyptians adopted, and the Chinese now use, and which is known to us by the name of *Hieroglyphics*. A LION was a symbol of *boldness* and *strength*; a LAMB, of *meekness* and *gentleness*; an EYE, of *watchfulness*, and *majesty*; an ARM, of *power* or *might*; a BOW, of *strength* or *victory*; a SHIELD, of *defence*; and so on. The invention of letters, however, gradually superseded the picture writing, or pictorial symbol, for conveying the ideas through the *eye*; but the same objects have been preserved by *name* for expressing the same ideas to the *mind*, and this forms what is called the *Symbolical Language* of Scripture. It particularly abounds throughout the writings of the Prophets, and its interpretation is considered to be almost a science of itself. The New Testament also is not wanting in symbolical language, as *bread* and *wine* for the *body* and *blood* of Christ, &c. We find many instances of our Lord himself making use of Symbols in His Parables, and in His teaching generally; the chief of which are these:—

Bread for 'the word of God,' (ἄρτω). *Matt.* iv. 4.

Cup for 'blessings,' (ποτήριον). *Matt.* xxvi. 27; and for 'afflictions.' *ib.* 39.

Chaff for the 'ungodly,' (ἄχυρον). *Matt.* iii. 12.

Fox for a 'cunning person,' (ἀλώπεκι). *Luke* xiii. 32.

Fruit for 'good works,' (καρπὸς). *Matt.* iii. 8.

Ground for 'heart of man,' (γῆ). *Luke* viii. 15.

Harvest for 'end of the world,' (θερισμὸς). *Matt.* xiii. 39.

105. Explain the nature of Prophetical Interpretation.
 106. Explain the symbolical language used in Scripture.
 Show that our Lord used Symbols in teaching. [c]

- Keys* for 'power and authority,' (κλεῑς). *Matt.* xvi. 19.
Leaven for 'corrupt doctrine and practices,' (ζύμης). *Matt.* xvi. 6.
Reapers for 'angels,' (θερισται). *Matt.* xiii. 39.
Rock for 'unfruitful hearer,' (πετραν). *Luke* viii. 6.
Salt for 'sound doctrine,' (ἄλας). *Matt.* v. 13.
Seed for 'word of God,' (σπορος). *Luke* viii. 11.
Sheep for 'Christ's disciples,' (πρόβατα). *Matt.* x. 6; xv. 24; *John* x. 11—14.
Sower for a 'preacher of the word,' (σπείρων). *Matt.* xiii. 3.
Swine for 'wicked people,' (χοιρων). *Matt.* vii. 6.
Tares for 'children of the wicked,' (ζιζανια). *Matt.* xiii. 38.
Thorns for 'cares, pleasures, and riches,' (ἀκάνθας). *Luke* viii. 14.
Vine for 'church,' (ἄμπελος). *John* xv. 1—5.
Water for 'purifying grace of the Holy Spirit,' (ὑδατος). *John* iii. 5.—and for 'word of the Gospel,' (ὑδωρ). *John* iv. 10—14.
Wind for 'the Holy Spirit,' (πνεῦμα). *John* iii. 8; xx. 22.
Wolf for 'a thief, or religious impostor,' (λυκων). *Luke* x. 3; *John* x. 12.
Yoke for 'doctrines, precepts, and duties,' (ζυγος). *Matt.* xi. 29, 30.

107. In the Interpretation of Scripture, beyond the study of it in the original languages, and the reading of the ancient Greek Fathers, and of later Commentaries, great additional assistance is to be derived by acquiring a correct knowledge of contemporary Profane History, Chronology, Biography, Geography, and of Biblical antiquities; yet with all this, some *moral* qualification is necessary.

108. The **Moral** qualifications necessary to an interpreter of Scripture are, first, *Humility*—that he may approach it 'not as the word of man, but, as it is in truth, 'the word of God, which effectually worketh also in you 'that believe' (1 *Thess.* ii. 13.); that he 'receive with meekness the engrafted word' (*Jam.* i. 21.), knowing that God

107. What are the chief aids to the Interpretation of Scripture? 108. *What are the moral qualifications necessary to an Interpreter of Scripture?* [b]

'resisteth the proud, but giveth grace to the humble' (*Jam.* iv. 6; *1 Pet.* v. 5.); and be accompanied with a teachable spirit, free from all undue bias of opinion.—2ndly, *Reverence*; having the feeling of the Psalmist, who says, 'My heart standeth in awe of thy word,' (*Psal.* cxix. 161.); knowing it to be the inspired revelation of the Almighty God. For thus saith the Lord, 'To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word.' (*Isai.* lxvi. 2.)—3rdly, *Gratitude* for the divine revelation that 'testifieth of Him who brought life and immortality to light; and who inviteth us to come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.' (*Heb.* iv. 16.)—4thly, *Devout and humble prayer to God for His divine assistance by the influence of the Holy Spirit*; because 'the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' (*1 Cor.* ii. 14.). Moreover, 'if any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.' (*Jam.* i. 5.). In confirmation of which we may quote our Lord's own words. 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him.' (*Luke* xi. 13.). It is God alone that can open our eyes to see the wondrous things of His law; without whom, nothing is wise, nothing strong: nor for this object do we know a more admirable Prayer than the *Collect for the Second Sunday in Advent*: viz. 'Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning; &c.'

109. **Language of the New Testament.**—In considering the interpretation of the New Testament, it must not be forgotten that the original language possesses not the purity of classical Greek, but is a language of that peculiar structure, which might be expected from Greek writers born and educated in Judæa; and who acquired the Greek language not from the Grammar, but from practice and conversation with the Greeks who lived amongst them; whence it has been called *Hebraic* or *Hellenistic Greek*. It abounds in Oriental idioms, and has a very large admixture of the peculiarities of Hebrew, and Syriac phraseology;

109. What is the peculiar language of the Greek Testament? *What are the Hebraisms of the New Testament?* [a]

and in addition to this, from the subjection of Judæa to the Roman Empire, many *Latinisms* have very naturally crept into it.

Among the **Hebraisms** we may mention :—

(a) *To arise* (ἐγείρω ἀναβαινω), *to be called* (καλεω) *to be found* (εὐρίσκω), used for the substantive verb ‘to be’ (εἶναι): as, *arise*, in *Matt.* xxiv. 24; *Luke* xxiv. 38. So, *to be called*, in *Matt.* v. 9. 19; 1 *John* iii. 1. So, *to be found*, in *Luke* xvii. 18; *Acts* v. 39; 1 *Cor.* iv. 2; *Phil.* ii. 8; *Heb.* xi. 5.

(b) *First-born* (πρωτότοκος) to denote ‘pre-eminence’; as in *Rom.* viii. 29; *Col.* i. 15. 18; *Heb.* xii. 23.

(c) *Name* (ὄνομα) to denote ‘person’; as in *John* i. 12; iii. 18; xx. 31; *Rev.* iii. 4.

(d) *To hear* (ἀκουω), to denote ‘to attend to’ or ‘understand’; as in *Matt.* xi. 15; xiii. 9; xvii. 5; *Luke* viii. 8; *Acts* iii. 23.

(e) *To know* (γινωσκω) to denote ‘to approve’; as in *Matt.* vii. 23; *Rom.* vii. 15; 1 *Cor.* viii. 3.

(f) *Mouth* (στόμα) *of the sword*, instead of ‘edge of the sword’; as in *Luke* xxi. 24; *Heb.* iv. 12; xi. 34.

(g) *Son* or *child* (υἱός), to denote any close ‘affinity,’ ‘likeness,’ ‘dependence,’ or ‘consequence’; as in *Matt.* v. 45; x. 13; xxiii. 15; *Luke* x. 6; xvi. 8; *John* viii. 44; xii. 36; xvii. 12; *Gal.* iv. 28; *Ephes.* ii. 1, 2, 3; v. 8; 1 *Thess.* v. 5; 2 *ib.* ii. 3; 1 *John* iii. 10.

(h) *Soul* (ψυχή), to denote ‘person’; as in *Matt.* xii. 18; *Rom.* xiii. 1; *Heb.* x. 38.

(i) So ‘substantives’ were used as ‘adjectives,’ as *mouth and wisdom* (στόμα καὶ σοφίαν, *Luke* xxi. 15.) for ‘wise speech’; *newness of spirit* (ἐν καινοτητί πνεύματος, *Rom.* vii. 6.) for ‘new spirit’; *in the body of the flesh* (ἐν τῷ σώματι τῆς σαρκός, *Col.* i. 22.), for ‘in his fleshly body’; *bond of perfectness* (σύνδεσμος τῆς τελειότητος, *Col.* iii. 14.), for ‘a perfect bond’; *patience of hope* (τῆς ὑπομονῆς τῆς ἐλπίδος, 1 *Thess.* i. 3.), for ‘patient hope’; *kingdom and glory* (βασιλείαν καὶ δόξαν, *ib.* ii. 12.) for ‘glorious kingdom’; *glory of his power*, (ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, 2 *Thess.* i. 9.) for ‘glorious power’; *life and immortality* (ζωὴν καὶ ἀφθαρσίαν, 2 *Tim.* i. 10.) for ‘immortal life.’

(k) Superlatives were indicated by the addition of the words ‘to God’; as *fair to God* (ἀστειὸς τῷ Θεῷ, *Acts* vii. 20.), for ‘exceeding fair’; *mighty to (through) God* (δυνατὰ τῷ Θεῷ, 2 *Cor.* x. 4.) for ‘exceeding powerful.’

(l) *Negative* verbs for expressing a strong *affirmation*; as 'I will *not* leave you *comfortless*' (οὐκ ἀφήσω ὑμᾶς ὀρφανούς, *John* xiv. 18.); 'and being *not weak* in the faith' (καὶ μὴ ἀσθενήσας, *Rom.* iv. 19).

(m) *Doing an action* to express a 'supposition' or 'declaration;' as 'He that *findeth* his life, i. e. 'expects to save it,' (ὁ εὐρών τὴν ψυχὴν αὐτοῦ, *Matt.* x. 38.); 'what 'God *hath cleansed*,' i. e. 'declared clean' (ἃ ὁ Θεὸς ἐκαθάρισε, *Acts* x. 15.); 'Let him *become a fool*,' i. e. 'know his folly,' (μωρὸς γενέσθω, *1 Cor.* iii. 18.),

110. Among the *Orientalisms*, or *Syriaisms*, to be met with in the New Testament are the following:—

Abba (Ἀββα) 'Father,' *Rom.* viii. 15.

Aceldama (Ἀκελδαμα) 'the field of blood.' *Acts* i. 19.

Armageddon (Ἀρμαγεδδων) 'Mount Megiddo,' or 'the Gospel.' *Rev.* xvi. 16.

Bethesda (Βηθεσδα,) 'house of mercy.' *John* v. 2.

Cephas (Κηφας) 'a stone.' *John* i. 42.

Corban (Κορβαν) 'a gift dedicated to God.' *Mark* vii. 11.

Eloi, Eloi, lama sabachthani (Ἐλωι, Ἐλωι, λαμα σαβαχθανι), 'my God, my God, why hast thou forsaken me.' *Matt.* xxvi. 46; *Mark* xv. 34.

Ephphatha (Ἐφφαθα) 'be opened.' *Mark* vii. 34.

Mammon (Μαμμωνα) 'riches.' *Matt.* vi. 24.

Maran atha (Μαραν Ἀθα) 'the Lord cometh.' *1 Cor.* xvi. 22.

Raca (Ρακα) 'worthless fellow,' (*fool*). *Matt.* v. 22.

Talitha cumi (Ταλιθα κουμι) 'maid arise.' *Mark* v. 41.
(See *Thesaurus Theologico-Philolog.* ii. 22.).

111. The principal *Latinisms* are:—

Assarion (*assarius*), 'three fourths of a farthing.' *Matt.* x. 29; *Luke* xii. 6.

kηνος (*census*), 'an assessment.' *Matt.* xvii. 25.

κεντουριων (*centurio*), 'a centurion.' *Mark* xv. 39—45.

κοδραντης (*quadrans*), 'three fourths of a half-penny.' *Matt.* v. 26.

κολωνια (*colonia*), 'a colony.' *Acts* xvi. 12.

110. What are the chief *Syriaisms* in the Greek Testament? 111. What are the principal *Latinisms* in the Greek Testament?

κουστωδια (*custodia*), 'a guard.' *Matt.* xxvii. 65, 66; xxviii. 11.

Δηναριος (*denarius*), 'a penny' ($7\frac{1}{2}d.$), *Luke* vii. 41.

φραγελλιον (*flagellum*), 'a scourge.' *John* ii. 15; whence φραγελλω, 'to scourge.' *Matt.* xxvii. 26; *Mark* xv. 15.

Ιουστος (*justus*). *Acts* i. 23.

λεγεων (*legio*), 'a legion.' *Matt.* xxvi. 53.

λιβερτινος (*libertinus*), 'a freed-man.' *Acts* vi. 9.

λευτεον (*linteum*), 'a towel.' *John* xiii. 4.

μεμβρανα (*membrana*), 'parchments.' *2 Tim.* iv. 13.

μελιον (*mille*), 'a mile.' *Matt.* v. 41.

ξεστης (*sextarius*), 'a liquid measure.' *Mark* vii. 4. 8.

πραιτοριον (*prætorium*), 'judgment hall.' *Matt.* xxvii. 27.

σικαριος (*sicarius*), 'an assassin.' *Acts* xxi. 38.

σουδαριον (*sudarium*) 'a napkin.' *Luke* xix. 20.

σπεκουλατωρ (*speculator*), 'an executioner.' *Mark* vi. 27.

ταβερνα (*taberna*), 'a tavern.' *Acts* xxviii. 15.

τιτλος (*titulus*), 'a title.' *John* xix. 19, 20. (*Pritū* *Introd.* p. 320. *Michaelis* i. p. 162.)

In respect of the **Quotations** made from the Old Testament by the New Testament writers, it has been found that they quoted sometimes from the original Hebrew, and sometimes from the Septuagint. Where the Septuagint differed from the Hebrew, they either quoted the substance of the passage in their own words, or altered certain words of the Septuagint reading, or took some of the words and added others, so that it might conform to the original meaning. The quotations were generally introduced by some such expression as, '*As it is written,*' '*That it might be fulfilled;*' and were some of *literal* application; some of *spiritual* application; and other quotations were merely *illustrative* of a fact or circumstance, which had a resemblance in the Old Testament; while in many cases the New Testament writers would only *allude* to certain passages in the Old Testament, when they designed to confirm or explain any matter. (*Jerom. Apol. Adv. Ruf. l. ii. t. iv. p. 2; Com. in Eph. vi. 31. t. iv. p. 1; Proleg. in Gen. t. 1.*)

112. The **Authenticity** and **Credibility** of the

How are quotations made from the Old Testament by the New Testament writers? [a] 112. Distinguish between the terms **Authenticity**, **Genuineness**, and **Credibility**, as applied to the Scriptures.

Scriptures.—The term *authenticity* has been considered by some critics as synonymous with the word *genuineness*, and to be so comprehensive, as to embrace both the question of authorship; and that of fidelity. Others make a distinction between these terms, applying '*genuineness*' to the question of authorship, and '*authenticity*' to the question whether their statements are true, and worthy of credit. Bp. Marsh, however, thinks great ambiguity would be removed by 'employing instead of the terms '*genuineness*,' and '*authenticity*,' the terms '*authenticity*,' and '*credibility*;' 'the former to denote, *that a book was written by the author to whom it is ascribed*, the latter to denote, *that the contents of the book are justly entitled to our assent* and 'though distinct in themselves, yet they may justly be considered as parts of the same division, and forming together 'only one branch of Divinity.' (*Lect. Pt. II. p. 4.*)

113. The **Authenticity** of the writings of the New Testament involves the question, whether the books it contains were written in the 1st century, and by the Authors to whom they are ascribed; or whether they are fabrications of a later age? This question must be decided before the question of *Inspiration* can be considered, and its decision rests on *historical* evidence;—i. e. the *external* evidence, or testimony of ancient writers, and the existence of ancient translations—and this *historical* evidence is to be confirmed by the *contents* of the several books, *i. e.* by *internal* evidence.

114. **External Evidence.**—In establishing the Authenticity of the New Testament Scriptures from *external evidence*; Bp. Marsh proves that it is more satisfactory 'to begin with the Fathers of the 4th century, and to ascend through the 3rd, and the 2nd, to the 1st century, rather than follow the *general* practice of beginning with the Apostolic Fathers, and descending through the succeeding centuries.' Adopting his system therefore, we find—

In the 4th century, the Latin Father *Eusebius Hieronimus*, or *St Jerom*, (A. D. 342—420.) who was made a presbyter of Antioch (in A. D. 378.), gives a Catalogue of the several Books of the New Testament in a certain Epistle to Paulinus: which Catalogue agrees with the Books we now receive, with the exception, however, of the Epistle to the Hebrews, which, although omitted in his Catalogue,

113. Upon what evidence does the authenticity of Scripture depend? 114. Establish the authenticity of the New

yet in his work on 'Illustrious Men' he acknowledges to have been written by St Paul; and in his Latin Vulgate he has admitted it. The Greek Father, *Gregory of Nazianzen*, (A. D. 301—391.) has given a Catalogue 'of the genuine Books of inspired Scripture' in his 32nd Poem, corresponding with our own books, except the book of Revelation which he omits; but quotes it as a work of authority in his 32nd Oration. Another Greek Father *Epiphanius*, bishop of Cyprus (during A. D. 367—403.), gives a Catalogue of the Books of 'the Divine Scriptures' in his work against Heresies (lib. iii. s. 1.), which agrees with our own Canon. The 'Acts of the Apostles,' however, is placed after St. Paul's fourteen Epistles. Next to him is *Athanasius*, bp. of Alexandria (during A. D. 326—373.), whose Catalogue also accords with ours: but he places the seven Catholic Epistles before those of St. Paul.

In the 3rd century, we begin with *Eusebius*, bp. of Cæsarea (A. D. 270—340.), whose testimony is important, as furnishing us with the result of his very extensive inquiries and researches as to what Books of the Scriptures were in his age universally acknowledged, and which were not so. In his Eccl. Hist. (*lib. III. cap. 25.*) he says, the Books *universally* received were the four Gospels, the Acts, St Paul's Epistles (probably not that of the Hebrews), the 1st Ep. of St. Peter, and the 1st Ep. of St. John. The Books *not* universally received were the Ep. of St. James, the 2nd Ep. of St. Peter, the 2nd, and 3rd of St. John, and the Ep. of St. Jude. Respecting the book of Revelation, his argument is very confused. Next, is the celebrated *Origen* (A. D. 184—253), from whose Homilies (from the 13th on Genesis, and the 7th on Joshua, ed. *Rufinus*,) and from certain extracts in Eusebius's Eccl. Hist. (*lib. VI. cap. 25.*), we gather, that he received exactly the same Books as we now receive.

In the 2nd century, we have *Tertullian*, (A. D. 150—220.), the most ancient of the Latin Fathers; he gives no express Catalogue of the Books of the New Testament, but he either alludes to, or quotes from the four Gospels, the Acts, the Epistles of St. Paul (that to the Hebrews, he ascribes to Barnabas), and from some of the other Books. He makes no mention of the Ep. to Philemon, the 2nd Ep. of St. Peter, nor the 2nd, nor 3rd of St. John: and there is a

Testament [f] *Have the books of the New Testament been faithfully transmitted to us?* [b]

question whether he has quoted, or not, from the Ep. of St James. Next, is *Clement of Alexandria*, (A. D. 150—217.), in whose extant works are found quotations from the four Gospels, the Acts, the Epistles of St Paul (except the one to Philemon), the Ep. of St James, the 1st Ep. of St Peter, the 1st Ep. of St John, the Ep. of St Jude, and from the Revelation. Lastly comes *Irenæus* (A. D. 108—202.), made bp. Lyons, A. D. 150. who was a disciple of Polycarp the disciple of St John; in his writings are to be met with quotations from the four Gospels, the Acts, the Epistles of St Paul (except that to Philemon), the Ep. of St James, the 1st, and 2nd of St Peter, the 1st, and 2nd of St John, and from the Revelation. He is silent in respect of the *authorship* of the Ep. to the Hebrews; and makes no mention at all of the 3rd Ep. of St John, nor of the Ep. of St Jude.

115. **Summary of Ex. Ev.**—From the above it is evident that all the Books of the New Testament we now receive, were received in the 4th century, by Jerom, Epiphanius, and Athanasius, as the writings of the Authors to whom they are ascribed; although Gregory Nazianzen informs us that the Greek Church then rejected the book of Revelation. In the 3rd century, Origen received all the Books we receive; and in the 2nd century, Clement of Alexandria quotes from all the Books we receive, except four small Epistles (that to Philemon, 2nd of Peter, and 2nd, and 3rd of John;) while Irenæus quotes from all the Books but two, viz. the 3rd of John, and that of Jude; yet at the same time he throws a shade upon the Ep. to the Hebrews, which it seems the Latin Church rejected, as the Greek Church did the Revelation of St John. But Clement testifies to the Ep. to the Hebrews, and to that of Jude, and Clement and Irenæus both to the book of Revelation. This evidence reaches to the middle of the 2nd century, and as St John lived to the close of the 1st century, there is left but a period of fifty years at the beginning of the 2nd century, when any forgery or fabrication *could* have taken place. During this period, however, many individuals were then living who had been acquainted with St John, or others of the Apostles, who would most certainly have detected, and exposed, any attempt at imposition had it been made. It must be borne in mind also, that where the ancient Fathers omit the mention of any one book, it is no

115. Were the books of the New Testament we receive, received also in the earliest ages after the apostles? and by whom?

proof of the non-existence of that book, particularly if it contain but little information on points of doctrine, or if addressed to an individual and not to a Christian community; because in those times ignorance of the art of printing, and the difficulty of communication would be great impediments to their diffusion: this is only a proof that they never saw the book. In short, the authenticity of the Books of the New Testament, as regards external evidence, has been most clearly proved,—I. By an uninterrupted series of Christian authors reaching from the days of the Apostles down to our own time; II. By the concurrent and well-informed belief of all denominations of Christians; and III. By the unreserved acknowledgment of the most learned and intelligent enemies of Christianity. (For further remarks see *postea* in the accounts of each Book).

116. The **Internal Evidence** of the authenticity of the Books of the New Testament is that evidence which is derived from their several contents in respect of the time *when* written, the place *where*, the peculiarity of the language *in which*, and the situation and circumstances of the parties *to whom*, as well as of the *authors* themselves, and a *coincidence* besides in their relations one with another: all which ought to agree with, and confirm the External Evidence. Our space will not suffer us to bring here any of the arguments that have been adduced in proof of this Internal Evidence; suffice it to say, that it has been established by the most learned critics that the contents of the Books are such as to prove that they not only *might* have been written by the authors to whom they are severally ascribed, but that they *could not* have been written by any other person than those to whom they have been ascribed. And further, that the Internal Evidence most accurately agrees with, and corroborates, the External Evidence. (See Bp. Marsh's Lectures *in loco*.)

117. The **Credibility** of the Books of the New Testament is the next consideration; by the use of which term it is to be understood, 'that the contents of each book are worthy of credit, and therefore justly entitled to our assent,' and this *Credibility* must be established independently of their Inspiration. The proof of their Credibility may be either argued from the character and situation of

116. What is the nature of the internal evidence proving the Authenticity of the Books of the New Testament? 117. How may the Credibility of the Books of the New Testament,

the writers, which were such as to afford a strong presumption that their record is true; or from the contents of the writings themselves, by comparing their relations with each other, and with extraneous works of acknowledged character. These methods, however, involve the question of the '*Integrity*' of the several books, i. e. are the books we now possess, the *same* books as those which the authors themselves composed?—*same*, not as to word for word, but as supplying us with the same *facts* they recorded, and the same *doctrines* they delivered. A *Perfect Text*, having *every word* precisely the same as written by the hand of each author, is not to be expected, for it can never be acquired; this *Integrity* has been ably established by Bp. Marsh (*Lecture Pt. II.*); whence we can proceed to observe that the propagators of Christianity were men who not merely renounced all worldly advantages, but even submitted to the most trying persecutions in order to extend the religion of their Divine Master; so that it is impossible to assign to the writers of these books any adequate motive for forgery or falsehood. If these books had not possessed in themselves all the necessary evidences of their veracity, they could never at any time have been received as credible by any number of persons, as we have evidence to prove that they have been so received. Moreover, there is nothing contained in these books which is contradicted by other and independent writers possessing an actual knowledge of the facts and circumstances narrated in them: nor do they contain anything incredible in itself, or contradictory to the nature of things.

118. *Eye-Witnesses.*—Of the eight authors of the New Testament, all but St Mark, St Luke, and St Paul, were eye-witnesses of what they relate, and were not only hearers of what our Saviour said, but themselves bore a part in the transactions they record. They had no motive for imposture, but the contrary: because in the propagation of the truth they abandoned all worldly advantages, and exposed themselves to persecutions, and tortures, and even unto death: moreover, the religion they taught was directly opposed to the prejudices of all Jews, and Gentiles, and was not therefore likely to meet with a favourable reception. And as they wrote in the very countries, and at the very

be proved? What is meant by the *Integrity* of the Books of the New Testament? 118. Were the writers of the Books of the New Testament eye-witnesses of what they

time in which thousands were still living, who could and would have detected and contradicted any thing they may have related contrary to the truth, but did not do so, there is every probability that what they describe is *credible*, and *true*. No one appears to have considered the Gospel history a fable, nor to have rejected even the miracles; nor indeed to have made any attempt to invalidate the facts: if such had been done, some Hebrew, or Greek ms. bearing testimony to such a confutation would certainly have been preserved to us.

119. *St Mark*, and *St Luke*, though not eye-witnesses of *all* they record, yet evidently derived their information from the most authentic sources — from the Apostles themselves, as *St Luke* observes in the Preface of his Gospel: while *St Mark*, we know, was the friend and companion of the Apostle Peter. The information necessary to *St Mark*, and *St Luke* for the writing of their Gospels is *supposed* by Bp. Marsh to have been a *written* communication from the Apostles, since there is much in both Gospels which harmonizes with *St Matthew's* Gospel; yet *St Mark*, and *St Luke* wrote independently of each other; and from their situation and circumstances were not likely to be deceived: from these remarks it may be urged that these two Gospels are also entitled to *Credibility*. (See *par.* 128.)

120. As regards the *Acts of the Apostles*, and the *Epistles of St Paul*, the facts and circumstances recorded in the former are so continually alluded to in the latter, and not pointedly, but incidentally, as to afford ample proof that those facts and circumstances are true; for upon comparison, they are found to agree in every particular. In addition to this, we have the evidence afforded by a comparison of the New Testament with the writings of profane authors; as *Josephus*, *Pliny the elder*, *Tacitus*, *Martial*, *Juvenal*, *Suetonius*, *Pliny the younger*, *Trajan*, *Celsus*, *Porphyry*, and many others, which have been brought forward by *Lardner* (*Vols.* vi. vii. viii.); all of whom bear testimony to the facts recorded, which proves not only that the writings are genuine, but that they are also worthy of *credibility*, and *true*.

describe? What circumstances affecting them strengthen our belief in their credibility? 119. How is the credibility of the writings of *St Mark*, and *St Luke* maintained? 120. How is the credibility of the *Acts of the Apostles*, and the *Epistles of St Paul* maintained? What profane writers afford testimony to the credibility of the New Testament Scriptures?

121. As well as the ordinary facts, the *miraculous* facts recorded in the New Testament are also entitled to *credibility*; on these indeed, with prophecy, the whole fabric of Christianity is built. Christ himself appeals to His *miracles* as proofs of His divine mission, and on *prophecies fulfilled*, as proofs of His being the promised Messiah; and these Miracles, and fulfilled Prophecies are the arguments that prove our religion to have come from God, (as shown in *par.* 122.); 'for no man,' as Nicodemus says, 'can do these miracles that thou (Jesus) doest, except God be with him.' (*John* iii. 2.). Now, a *miracle* is defined to be 'a suspension of the laws of nature' — something done 'contrary to the laws of nature; and which cannot be performed without the special interference of God Himself.' Some of the Jews thought that the miracles of our Lord were performed through the agency of evil spirits; this, however, from the lips of enemies sufficiently proves the existence of those miracles; and they were, moreover, performed, not in secret, but in the presence of hundreds and of thousands; in the presence of adversaries, as well as of friends; and are recorded by those who were eye-witnesses, and whose veracity is unimpeachable, and who sacrificed fortune, fame, and life itself in defence of their testimony. Whence there is sufficient evidence found in *human testimony* to establish the truth of the miracles ascribed to our Saviour, and his disciples, as well as to outweigh the arguments advanced against them; especially those of Hume, as 'being contrary to experience.'

122. EVIDENCES FOR THE **Divine Origin** OF CHRISTIANITY. After establishing the Authenticity, and Credibility of the New Testament, we are enabled to gather the *Evidences for the Divine Origin of Christianity*; to prove indeed from its prophecies, its miracles, and its doctrines, that it is a religion come from God. The Doctrines alone taught by our blessed Lord as the rule of our life, faith, and morals, are such as no human ethics or philosophy can approach to for intrinsic worth and importance; and as such afford strong *internal evidence* for the divine origin of our religion. But the *external evidences* of Miracles, and Prophecy, to which our Saviour and his Apostles continually appealed, fully establish the fact that Christi-

121. Show that the miracles are entitled to credibility,
 122. What are the evidences for the Divine Origin of Christianity? What is the internal evidence? What are the external evidences of miracles? What, of prophecies?

anity is a religion, which came from God. 'The works that I do,' said Jesus, 'bear witness of me, that the Father hath sent me' (*John* v. 36; x. 25. 37.): this was the argument that prevailed with Nicodemus, and induced him to confess 'we know that thou art a teacher come from God, for no man can do these miracles, that thou doest, except God be with him.' (*John* iii. 2.). In like manner argued the Apostles, who declared that Jesus was 'a man approved of God by miracles, and wonders, and signs' (*Acts* ii. 22. See *Matt.* xi. 2—5. *Heb.* ii. 3, 4.) And then, if we 'search the Scriptures,' Jesus declares that 'they are they which testify of me.' (*John* v. 39.). So Peter, 'to Him gave all the prophets witness' (*Acts* x. 43; xxviii. 23; see also, *Luke* xviii. 31; xxiv. 44; *Rom.* i. 2; iii. 21; 1 *Pet.* i. 10, 11.). There are numerous *prophecies* in the Old Testament, which not only announce the coming of the Messiah, but describe also many circumstances connected with His life. Now, the teaching, and the miracles our Lord performed, clearly prove those prophecies to have been fulfilled in Him; and they therefore establish the fact that He alone was the promised Messiah, the Christ, 'that prophet which should come into the world.' (*John* vi. 14.). Of all the prophecies, the *fifty-third* chapter of Isaiah,—which is known to have been written at least six hundred years before the coming of our Lord, and which so minutely describes the facts and circumstances that did actually take place at the close of our Saviour's life, and which could not have been foretold without the aid of Divine inspiration,—is sufficient proof in itself that Christianity is a religion certainly come from God. Whence the internal evidence of Doctrine, and the external evidence of Miracles, aided by the evidence of Prophecy are the evidences sufficient to establish the Divine Origin of the Christian Religion.

123. **The Inspiration of the New Testament.**—After proving the Authenticity, and Credibility of the Scriptures, and advancing evidences for their Divine Origin, it will be no great difficulty to establish from that divine testimony, and from fulfilled prophecy, the *Inspiration* of the Sacred Writings. St Paul says 'All Scripture is given by inspiration of God.' (2 *Tim.* iii. 16.); and St Peter says, 'Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' (2 *Pet.* i. 21.). Moreover, the Apostles were instructed by our Lord Himself in the things pertaining to

123. How is the Inspiration of the New Testament ca-

'the kingdom of God' (*Acts* i. 3.); and at His departure He promised to send them 'another Comforter that he may abide with you for ever, even the spirit of Truth' (*John* xiv. 17.). And again, 'The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' (*ib.* 26.) 'Howbeit when He the Spirit of Truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come.' (*ib.* xvi. 13, 14.). Here were promises of supernatural assistance to guide, instruct, and stimulate the first teachers of the Gospel in their important work of propagating the religion of their Divine Master, Christ the Lord: and these promises were accurately fulfilled on the day of Pentecost, when they were 'filled with the Holy Ghost,' and 'spoke as the Spirit gave them utterance.' (*Acts* ii. 4). If then the Apostles received the inspiration of the Holy Spirit to deliver orally the Gospel of Christ, and confirmed their divine authority by the working of miracles; this same Spirit, which was promised to abide with them *for ever*, we may also believe, inspired them to *write* that same religion. As regards St. Paul, he in his Epistles asserts his own inspiration continually, declaring in respect of the Gospel, 'I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' (*Gal.* i. 11, 12.). Again, in speaking of the doctrines of the Gospel, he says, 'God hath revealed them unto us by his Spirit' (*1 Cor.* ii. 10—13.); and, 'How that by revelation He (God) made known unto me the mystery (of Christ), which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and Prophets by the Spirit.' (*Ephes.* iii. 2—5.). The same reasoning in many respects will apply to St. Mark, and St. Luke, who although not actual Apostles, yet were companions and assistants of those who were Apostles, and doubtlessly partook of the extraordinary effusion of the Holy Spirit granted to the disciples of Christ. Moreover, their writings were approved by St. Peter, and St. Paul, respectively; were also sanctioned by St. John, and were unanimously received by the primitive Christians as inspired

pable of proof? How does this argument affect St. Paul? and St. Mark? and St. Luke? How is this argument confirmed by prophecy?

Scriptures. (*Clem. Alex. Inst.* vi.; *Iren.* iii. 1; *Tertull. ad Marc.* i. 5.; *Euseb. Eccl. Hist.* ii. 15.; *Jerom. Vir. Illustr.* c. 8.; *Marsh's Michaelis*, i. 93.). In addition to these arguments, the literal fulfilment of the many predictions contained in the New Testament is a decisive proof of their inspiration; for, as we have before shown, no man can prophesy a future event without divine assistance. Whence then decisive proofs exist that the Books of the New Testament were inspired, having been written under the immediate direction of the Spirit of God.

124. **Doctrines**—After establishing the Evidences for the Divine Origin of the Sacred Writings, the next thing is to study the *Doctrines* they contain; so that we may know what doctrines are warranted by Scripture, and that it is as well our duty to be bound by them, as it is our interest to accept them. From the want of unity in this important matter, and the 'teaching for doctrines the commandments of men,' there have arisen various creeds, sects, heresies, and divisions; and as they all claim to be founded upon the Bible, it is necessary not only to have a right knowledge of the doctrines themselves, but to examine the foundations upon which they are severally built. This consideration, however, leads to a vast deal of inquiry, involving an acquaintance with the first planting, and progressive growth of Christianity, through all the different ages, and countries of the world, and a knowledge of the circumstances and causes which operated in promoting the adoption of this, or that peculiar creed, or opinion. This information will be fully developed in the study of Ecclesiastical History; but as that subject is not within the province of this Analysis, the student is referred to works exclusively devoted to that subject. Of the Doctrines inculcated in the New Testament, the chief are these, accompanied with a few only of the passages supporting them:—

(a) '*God is love.*' He so loved the world that He is 'not willing that any should perish.' (2 *Pet.* iii. 9.). 'He will have all men to be saved, and to come unto the knowledge of the truth:' (1 *Tim.* ii. 4.). And we are to look upon Him as 'our Father which art in heaven.'

(b) *The Atonement.* 'God commended His love toward us, in that, while we were yet sinners Christ died for us... by whom we have now received the *Atonement.*' (*Rom.* v. 8—11.). Christ 'gave Himself a ransom for all.' (1 *Tim.*

124. Shew that the study of the Doctrines of the Sacred Writings is of great importance. What are a few of the chief

ii. 6.). 'His own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness; by whose stripes ye were healed.' (1 *Pet.* ii. 24.). He 'is the Lamb of God which taketh away the sin of the world.' (*John* i. 29.). And 'there is none other name under heaven given amongst men, whereby we must be saved.' (*Acts* iv. 12. See 1 *Thess.* i. 10; *Heb.* ii. 9; vii. 27; ix. 22—28; x. 10—14.)

(c) *Repentance.* 'God now commandeth all men everywhere to repent.' (*Acts* xvii. 30.). 'Repent, for the kingdom of heaven is at hand.' (*Matt.* iv. 17; *Mark* i. 15; see *Matt.* ix. 13; *Acts* ii. 38; viii. 22; *Rev.* ii. 5. 16; iii. 3.). 'Repent ye therefore, and be converted, that your sins may be blotted out.' (*Acts* iii. 19.)

(d) *Faith.* 'Whosoever believeth in Him (Jesus) shall receive remission of sins.' (*Acts* x. 43.). 'Believe on the Lord Jesus Christ and thou shalt be saved.' (*Acts* xvi. 31; *Mark* xvi. 16.). 'A man is justified by faith.' (*Rom.* iii. 21, 22. 28; v. 1.). And 'whatsoever is not of faith is sin.' (*Rom.* xiv. 23.).

(e) *Obedience.* 'Yea rather, blessed are they that hear the word of God, and keep it.' (*Luke* xi. 28; viii. 21; *Matt.* vii. 21.). 'Be ye doers of the word and not hearers only.' (*Jam.* i. 22. 25.).

(f) *Good Works.* 'Wilt thou know, O vain man, that faith without works is dead.' (*Jam.* ii. 14—20; *Matt.* xxv. 34—40.). Christ 'gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.' (*Tit.* ii. 14; iii. 1. 8. 14; 1 *Tim.* vi. 17, 18).

(g) *The Resurrection.* 'Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (*John* v. 28, 29.). 'If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.' (1 *Cor.* xv. 12—20. See *Acts* iv. 2; xvii. 18; xxiv. 15; *Rev.* xx. 13.).

(h) *Immortality.* Jesus Christ 'hath brought life and immortality to light through the Gospel.' (2 *Tim.* i. 10.).

doctrines inculcated in the New Testament? Support them by texts from the Sacred Writers.

'These (the evil doers) shall go away into everlasting punishment; but the righteous into life eternal' (*Matt. xxv. 46. Rom. ii. 7.*) 'This mortal must put on immortality.' (*1 Cor. xv. 53, 54.*)

125. **Chapters. — Verses.** — We must now proceed to give some account of the several Books composing the New Testament: it must be understood that they were originally written continuously throughout, without separation into distinct Books; and without division into *Chapters*, and subdivision into *Verses*. The earliest attempt of the kind is attributed to a learned Christian of Alexandria named *Ammonius*, (A. D. 220.) who divided the Gospels into *Lessons* for the convenience of reading in the public service of the Church, and which were thence called the '*Ammonian Sections*.' These sections comprised a distinct subject, and were subsequently divided into smaller sections: the longer were called *titloi*, or *capitula*, (*τίτλοι*) and the smaller *kephalaia*, or *breves*, (*κεφαλαια*). St Paul's Epistles were divided into Lessons or Chapters, about A. D. 396; but by whom is not now known: and in a similar manner, the Acts of the Apostles, and the Catholic Epistles were divided by *Euthalius*, bishop of Sulca in Egypt, (A. D. 458.) who extended his divisions into smaller paragraphs or verses, *stichoi* (*στιχοι*), which were regulated by the sense. *St Jerom* (A. D. 392—420.) is said to have introduced points or stops for the separation of the sentences, which succeeding critics have improved upon. Our modern *Chapters*, however, were the invention of *Cardinal Hugo*, about A. D. 1240., who wrote a commentary on the Bible; and our *Verses* with their numbering are the introduction of *Robert Stephens*, who adopted them in his edition of the Greek Testament published in 1551, in imitation of the plan Rabbi Nathan applied to the Hebrew Scriptures for his Concordance in the middle of the 15th century. But these Divisions and Subdivisions, introduced as they were for the convenience of reference, must not be allowed to interfere with the interpretation, as it commonly does with the unlearned; every passage must be studied with its context, and Scripture be compared with Scripture in searching after truth.

125. *How did the ancients divide the New Testament? When were the Chapters now in use formed? [h] When were they divided into the present Verses? [h] In what respect has the interpretation of the Sacred Writings suffered by that division? [h]*

A CHRONOLOGICAL ARRANGEMENT

OF THE BOOKS OF THE NEW TESTAMENT.

The Historical Portion.

(La.) Lardner; (Ll.) Lloyd; (Ma.) Macknight; (Mi.) Michaelis; (Ow.) Owen;
(To.) Tomline.

BOOKS.	TIME WHEN WRITTEN.				WHERE WRITTEN.
	La.	Mi.	Ow.	To.	
St Matthew's	A. D. 64	... 61	... 38	... 38	{ Judæa (La. Mi. To.)
St Mark's	..... 64	... 61	... 63	... 65	{ Jerusalem (Ow.) Rome
St Luke's	..... 63-4	... 63-4	... 53	... 63	{ Greece (La. To.) Alexandria (Mi.) Corinth (Ow.)
St John's	..... 68	... 69	... 69	... 97	{ Ephesus (La.) Mi. Ow.) Asia (To.)
The Acts	..... 63-4	... 63-4	... 53	... 64	{ Greece (La. Ow. To.) Alexandria (Mi.)

St Paul's Epistles.

	La.	Ll.	Ma.	Mi.	To.	
I. Thess. } II. Thess. }	A. D. 52.	... 54.	51 52	... 52	... 52	{ Corinth (La. Mi.)
Galatians....	52-3	... 58	... 50	... 51	... 52	{ Corinth } or { (La.) Ephesus } Macedonia Antioch (Ma.) Thessalonica (Mi.)
I. Corinth....	53	... 59	... 56-7	... 57	... 56	{ Ephesus (La. Mi.)
II. Corinth	57	... 60	... 57	... 58	... 57	{ Macedonia (La. Mi.)
Romans	58	... 60	... 57-8	... 58	... 58	Corinth.

BOOKS.	TIME WHEN WRITTEN.						WHERE WRITTEN.
	<i>La.</i>	<i>Ll.</i>	<i>Ma.</i>	<i>Mi.</i>	<i>To.</i>		
Ephesians	A. D. 61	... 64	... 69-1	... 62	... 61	Rome	
Philippians.....	62	... 64	... 61	... 62	... 62		
Colossians	62	... 64	... 60-1	... 62	... 62		
Philemon	62	... 64	... 61-2	... 62	... 62		
Hebrews	63	... 64	... 61-2	... 63	... 63		
I. Timothy.....	56	... 65	... 65	... 58	... 64	Macedonia Nicopolis (<i>Ma.</i>)	
Titus	56	... 65	... 65	... 51-2	... 64	Greece Macedonia Colosse (<i>Ma.</i>) Nicopolis(<i>Mi.</i>)	
II. Timothy	61	... 66	... 66	... 67	... 65	Rome	

The Catholic Epistles.

	<i>La.</i>	<i>Ma.</i>	<i>Mi.</i>	<i>To.</i>	
St James	A. D. 61-2	... 61-2	... 61	... 61	Judæa
I. Peter	..... 64	... 66-7	... 49	... 64	Rome Jerusalem (<i>Mi.</i>)
II. Peter	..... 64	... 67-8	... 67	... 65	Rome
I. John	..... 80	... 69	... 70	... 69	Ephesus
II. John	..... 80-90	... 80-90	... 70	... —	Ephesus Judæa (<i>Ma.</i>)
III. John	..... 80-90	... 80-90	... 70	... —	Ephesus
Jude	..... 64-5	... 65-6	... —	... 70	<i>unknown</i>

The Prophetical Portion.

Lardner. Michaelis. Tomline.

Revelation } of St John }	A. D. 95-6	... 95 or 96	... 95-6	{ Patmos { or Ephesus (<i>La.</i>)
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Part II.

THE GOSPELS.

126. *Gospel*.—THE word *Gospel*, which is derived from the Saxon terms *god* (good), and *spel* (speech or tidings), answers to the original Greek word *Εὐαγγέλιον Evangelium*, (from *εὖ* eu well, good, and *αγγελια* angelia, a message or tidings), and denotes ‘glad tidings.’ The former word has been applied by our ancestors, and the latter by ecclesiastical writers in general to the four Histories of the life of our Lord and Saviour, who, as the promised *Messiah*, brought ‘good tidings of great joy to all people.’ In this sense St Mark seems to use the word *Gospel* (*εὐαγγέλιον*) in the beginning of his Book (*ch. i. 1.*); and hence it is that the writers of the Gospel history are called the four *Evangelists*; but elsewhere in the New Testament the word *Gospel* denotes the whole doctrine of Salvation taught by Christ, and His Apostles. *Matt. iv. 23*; *xi. 35*; *xxiv. 14*; *Mark xiii. 10*; *xvi. 15*; *Eph. i. 13*; *vi. 15*; *Rom. i. 1. 3.*) Ecumenius (A. D. 950 — 90.), in his Commentary on the Acts (*ch. i. 1.*) upon the word ‘treatise,’ thinks the first Christians never called these histories by the name of *Gospels*, but that it was subsequently adopted by the faithful as truly containing the Gospel, *i. e.* the doctrine of Christ. Nor were the names of the writers at first prefixed to them; because, says St Chrysostom, they were ‘delivered to those continually present with them.’ (*Hom. Ep. Rom.*)

126. What is the derivation and meaning of the word *Gospel*? Why are the writers of the Gospel history called *Evangelists*?

127. **Their Order.** Four, and only four, Gospels have ever been admitted by the Christian Church as canonical Scriptures, *viz.*—those of *Matthew, Mark, Luke, and John*; and in this order are they arranged in the most ancient MSS., and so therefore in our Bibles: yet in the Latin Church, and in the Codex Bezae, they are found in the order,—Matthew, John, Luke, Mark.

128. **Their Harmony.** The first three Gospels, of *Matthew, Mark, and Luke*, are very much alike in matter, and in style; they record many of the same facts and precepts, and very frequently adopt the same form of expression, so much so that this common matter alone would furnish a uniform relation of our Saviour's ministry from his baptism to his death and resurrection; yet there is a great amount of additional matter peculiar to each. The examples of verbal agreement are more numerous between St Matthew and St Mark, and between St Matthew and St Luke, than between St Mark and St Luke; but in the matter that is common to all of them, the arrangement in St Mark and St Luke is in agreement, while that in St Matthew differs from them both. From these circumstances it has been supposed by Bp. Marsh, and others, that there was some pre-existing narrative which had been drawn up by the Apostles *generally*, and which Matthew, Mark, and Luke made the basis of their separate histories; adding such additional matter as in St Matthew's case his own observations may have suggested to *him*, and in the cases of St Mark, and St Luke, what St Peter and other Apostles may have suggested to *them*. 'There is no other mode,' says Bp. Marsh, 'of accounting for that harmony of *arrangement* in the Gospels of St Mark and St Luke, than the supposition of a written communication, and their *adherence* to the order of it.' (*Lect. Pt. II. p. 145.*); but at the same time it must be understood, that their histories are perfectly *independent* of each other; and the supposition of Bp. Marsh must be received with great caution. *St John's Gospel* has comparatively little in common with the other three, and that little is chiefly comprised in the four concluding chapters; the object of his Gospel being chiefly to maintain the *divine* nature of our Lord.

127. What is the number of the Gospels, and their order?

128. What similarity exists in the matter, and manner of the first three Gospels? What supposition has this led to? and how is it accounted for? Has St John's Gospel anything in common with the rest?

ST MATTHEW, AND HIS GOSPEL.

129. **St Matthew** was a native of Galilee, and a Jew, but in what town he was born, or among what tribe his name was enrolled, is not now known. He had also the Hebrew name of *Levi*, say St Mark (ii. 14), and St Luke (v. 27. 29.); and upon the authority of St Mark (ii. 14.) he was the son of one *Alphæus*; but not, says Lardner, of the Alphæus who was the father of James, as affirmed by Doddridge. His occupation was that of a publican or toll collector under the Romans at Capernaum on the sea of Galilee, (or Gennesareth), where he took the customs' duty for the transportation of goods backwards and forwards, and the toll from passengers, who crossed the water. While engaged in this business at the receipt of custom, Jesus, as Matthew himself states (ix. 9.), called him to be an Apostle; he immediately obeyed, and after rendering his accounts to his employers he gave a farewell entertainment to his friends and acquaintances at which Christ was present with some of His disciples, and where also were many publicans (ix. 10 — 13.). St Matthew continued a faithful attendant upon our Saviour till His crucifixion; and was an eye-witness of His miracles, and a hearer of His discourses. He remained in Jerusalem till the day of Pentecost, when he received the Holy Ghost with the rest of the Apostles; after which there is no authentic account of him to be met with; he doubtlessly continued in Judæa preaching the Gospel till the time of persecution compelled him to retire. According to Socrates, an historian of the 5th century, St Matthew preached the Gospel in Ethiopia (*Hist. Eccl.* i. c. 19.); where, it

129. Give a brief history of St Matthew. How came he by his death?

is an opinion with many, he died a martyr in the city of Nadabbar or Nadavver, but by what death is not known. (*Cave's Liv. Apos.*). Others say he died in Parthia, or Persia: Clement of Alexandria, on the authority of Heracleon a learned Valentinian of the 2nd century, denies that he suffered martyrdom. (*Strom. lib. iv.*): and Chrysostom in his eulogy on St Matthew makes no mention of such a circumstance. (*Hom. 48, 49.*) This diversity of opinion evidently shows that these suppositions are without good foundation. St Matthew is generally allowed to be the first who wrote the history of our Lord. (*Jerom. de Vit. Ill. c. 3.*)

130. Publicans among the Romans were the officers employed in collecting the taxes: they were of two classes, (1) the general receivers, and (2) the ordinary tax-gatherers. The former were considered men of some consequence in the government, and farmed the taxes of a whole province; while the latter, who acted as under-farmers, or deputies, exercised so much oppression and exaction in their office as to be looked upon in no less a light, than that of thieves, and pickpockets. Among the Jews this profession was odious in the extreme; and such of their own nation as accepted the office of a Publican were esteemed as heathens, and as the very refuse of mankind. (*Matt. ix. 11; xviii. 17; Mark ii. 16; Luke v. 30.*) Of the superior class of Publicans, the general receivers, was probably Zaccheus, for he is styled a 'chief among the publicans.' (*Luke xix. 2.*) St Matthew was only an underling, one of the inferior Publicans. (*Luke v. 27.*)

St Matthew's Gospel.

131. Gospel.—The Time, and Place. The Gospel of St Matthew is unanimously admitted to have been the first that was written; several dates have been assigned to it varying from A. D. 37-8. to A. D. 63-4., in consequence of the deficiency of ancient

130. What was the office and duty of publicans among the Romans, and in Judæa? 131. When was St Matthew's Gospel written? and where?

authority upon the point. Irenæus, (*Adv. Hær.* III. 1., quoted by Eusebius, *Ec. H.* v. 8.), and Eusebius himself (*Ec. H.* III. 24.) are the earliest writers who mention the subject, but it is in so obscure a manner as to afford us no very decisive information. *Eusebius*, followed by Chrysostom, Theophylact, Owen, Wetstein, Jones, Townson, Tomline, and others, are advocates for an early date. *Irenæus*, followed by Mill, Michaelis, Percy, Hales, Lardner, and others, whose evidence indeed preponderates, prefer a later date. (See *par.* 133.). The *place* where it was written is universally admitted to have been *Palestine*.

132. Its Language. It is a subject of great controversy whether St Matthew wrote his Gospel originally in *Hebrew* (Syro-Chaldaic,) or in *Greek*. According to Dr. Campbell it never was a question for the first fourteen hundred years; the voice of antiquity expressed by Papias, as quoted in Eusebius, and by Irenæus, Origen, Cyril, Epiphanius, Augustine, Chrysostom, Isidore, and Jerom, positively and unanimously asserts that it was written first in *Hebrew*; and Erasmus is said to be one of the earliest who held the *Greek* to be the original. Although indeed the united testimony of the Fathers of the first three centuries goes to prove the Hebrew to be the original language, yet they are silent as to who was the translator of it into Greek. There is no doubt, however, of its having been translated into Greek at a very early period, and that the Greek was more extensively adopted than the Hebrew on account of the prevalence of the Greek language. The supporters of the ancient testimony that the *Hebrew* is the original, are Campbell, Michaelis, Owen, Calmet, Mill, Tomline, Hammond, Cave, Walton, Du Pin, Grotius, and others. The advocates on the other side, supporting the views of Erasmus, are Lardner, Lightfoot, Wetstein, Jortin, Beausobre, Basnage, Le Clerc, and others. There are some critics indeed who think that there were two original Gospels; an original Hebrew Gospel written by St Matthew about A. D. 37-8; and likewise an original Greek Gospel written by the same Apostle

132. In what language was St Matthew's Gospel first written? What are the advocates for a Hebrew original? and for a Greek original?

some years after, about A. D. 63-4. The advocates of this last opinion are Whitby, Benson, Townson, Hey, Hales, and some few others.

133. The ancient testimony bearing on the questions of the date, and language of St Matthew's Gospel is comprised in the following:—*Papius* bp. of Hierapolis (A. D. 116.) says, 'Matthew wrote the Divine Oracles in the Hebrew tongue, and every one interpreted them as he was able.' (*Euseb. Ec. II. III. 39.*)—*Irenæus* (A. D. 178.) observes, 'Matthew then, among the Jews, wrote a Gospel in their own language, while Peter and Paul were proclaiming the Gospel, and founding a Church at Rome (A. D. 61-4.)' (*Adv. Hær. III. 1. in Euseb. Ec. H. v. 8.*)—*Origen* (A. D. 230.) speaking of the four Gospels says, 'The first was written by Matthew, once a publican, afterwards an Apostle of Jesus Christ; who delivered it to the Jewish believers, composed in the Hebrew language.' (*Euseb. Ec. H. VI. 25.*)—*Eusebius* himself (A. D. 270-340.) says, 'Matthew having first proclaimed the Gospel in Hebrew, when on the point of going also to other nations (A. D. 40-1.) committed it to writing in his native tongue.' (*Ec. H. III. 24.*)

134. Its *Scope*, or *Design*. St Matthew is universally allowed to have written his Gospel for the benefit of his countrymen, the Jews. Internal evidence is confirmatory of this opinion; for he begins with the genealogy of Christ from Abraham, according to the Jewish practice of tracing *legal* descent through the paternal side; he refers continually, and more so than the other Evangelists, to Jewish customs, which he leaves unexplained upon the presumption that his readers are well acquainted with them; and he also speaks of cities, and places, as well known. To confirm the believers, and to convert the unbelievers among his own nation, is one great reason why St Matthew is careful to trace the descent of the Messiah through the family of David up to Abraham, to meet their expectations; and he omits no opportunity of quoting the Jewish Scriptures, and showing the fulfilment of prophecy on which they laid so much weight. He also opposes the most considerable of the Jewish prejudices and errors by quoting largely and with

133. *What early testimony have we that St Matthew wrote his Gospel in Hebrew?* [g] 134. *With what design did St Matthew write his Gospel? Does he presume an acquaintance with Jewish customs?* [d]

great particularity, our Saviour's discourses bearing upon them; and adopts many of the terms, and expressions of their own theology. Having been an eye-witness, and an ear-witness of most of what he describes, St Matthew was well qualified to write an authentic history of our Lord to correct the false tales, and erroneous impressions that were beginning to circulate in Judæa; and his narrative is found to be more full and circumstantial than any of the other Gospels; from which he differs also in not quoting from the *Septuagint*, but from the *Hebrew*, where he has occasion to refer to the Old Testament. In short, his great aim seems to have been to conciliate and affect the Jews, and convince them that Jesus was the Christ.

135. St Matthew's Gospel contains many *circumstances*, not recorded by the other Evangelists; the chief of which are:—

Visit of the Magi	Matt. ii. 1—12.
Flight into Egypt	ii. 13—16.
Murder of the Innocents.....	ii. 16—19.
Parable of the ten Virgins.....	xxv. 1—13.
Dream of Pilate's Wife	xxvii. 19.
Resurrection of many Saints after our } Lord's crucifixion	} xxvii. 52—55.
Bribing of the Roman guard set to } watch the sepulchre.....		} xxviii. 11—16.

ST MARK, AND HIS GOSPEL.

136. St Mark the Evangelist is the person mentioned in the Acts (xii. 12, 25.) as '*John*, whose surname was *Mark*.' He was the son of Mary, a pious woman of Jerusalem at whose house the Apostles were accustomed to meet together (xii. 12.); and he was also 'sister's son to Barnabas.' (Col. iv. 10.). St Mark is universally admitted to have been the familiar companion of St Peter, by whom he is thought to have been converted to Christianity :

145. What are the circumstances recorded by St Matthew, and which the other Evangelists have not mentioned? 136. Give an account of St Mark. What relation was he to Barnabas? What was his disagreement with St Paul?

from the latter calling him, '*Marcus, my son,*' (1 *Pet.* v. 13.). But it has been a question with some critics whether this *Marcus*, and the *John Mark* in the Acts and Epistles, is the same individual as the Evangelist: according to Lardner, however, and many others, 'there is but one Mark in the New Testament.' When Paul and Barnabas visited Jerusalem, bringing the contributions made at Antioch for the poor sufferers during the famine (A. D. 44.), Mark returned with Paul and his uncle (*Acts* xii. 25.): and accompanied them in their first Apostolic journey (xiii. 5.). But while in Pamphylia, Mark from some cause or other left Paul and Barnabas, and returned to Jerusalem (xv. 38.). This gave offence to Paul, who in consequence on their next journey objected to Mark accompanying them. Barnabas was dissatisfied with this proceeding, and having separated from Paul, he proceeded with Mark to Cyprus. (xv. 39.). Subsequently, however, St Paul, appears to have become reconciled to him, for we find Mark at Rome visiting St Paul, and sending through him his salutations to the Church at Colosse, to whose favour Paul also recommends him (*Col.* iv. 10.); and likewise to Philemon (*Phil.* 24.). After this, Mark probably took some apostolic journey, for St Paul sends for him to come again to Rome, saying to Timothy, 'Take *Mark*, and bring him with thee; for he is 'profitable to me for the ministry.' (2 *Tim.* iv. 11.). This is all the information afforded us by the Scriptures in respect of St Mark.

137. It is thought that after his journey to Cyprus, *Mark* must have met Peter somewhere in Asia, and continued with him a long time, possibly till his martyrdom. It was during his stay at Rome that he wrote his Gospel, and, it is believed, under Peter's guidance. Subsequently

137. What information beyond that contained in the Scriptures have we respecting St Mark? What church is he said to have founded?

he is said to have retired to Egypt, where he preached the Gospel, and founded a Church at Alexandria; of which he is considered to have been the first bishop, and here he died a natural death in the eighth year of Nero's reign. (*Euseb. Eccl. H. II. 15, 16, 24; Epiph. H. 51. 6; Jerom. Vir. Ill. 8.*) Some critics, however, as Baronius, Cave, Wetstein, and others, say, he suffered martyrdom. (*Lard. v. p. 325.*) The idea of St Mark having founded the Alexandrian Church is strengthened by the discovery of a very ancient Liturgy of the Church of Alexandria bearing the name of '*St Mark's Liturgy*;' an appellation it acquired about the end of the fourth century from having been used by St Mark's church. (*Palmer's Orig. Lit. I. p. 82.*)

St Mark's Gospel.

138. **Gospel.** — THE voice of antiquity assigns this Gospel to St Mark, and considers it to have been the second in order of time; although not an eye-witness of what he records, yet he derived his information from the most unquestionable authority. *Eusebius*, speaking of the Christians at Rome, says, 'it was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered with various entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrines thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus become the means of that history which is called the Gospel according to St Mark.' (*Eccl. H. II. 15.*) This coincides with the opinion of Papias, who, on the authority of John, the presbyter and a companion of the Apostles, expressly states that it was the second in order. Clement of Alexandria, however, places it after the Gospels containing the genealogies. Irenæus also, after stating that Matthew published his Gospel while Peter and Paul were preaching at Rome, adds, 'after their departure Mark also, the disciple and interpreter of Peter, delivered to us in writing, the things which had been preached by Peter.' (*Adv. Her. I. III. (in Euseb. Eccl. H. v. 8.)*). Jerom likewise

138. What ancient accounts are there in respect of St Mark's Gospel?

observes, 'Mark wrote a short Gospel from what he had heard from Peter, at the request of the brethren at Rome, which when Peter knew he approved and published it in the churches, commanding the reading of it by his own authority.' (*de Vir. Ill. c. 8.*)

139. In proof of the authenticity of St Mark's Gospel, many arguments are to be found from internal evidence; one coincidence in particular is brought forward by bp. Marsh (*Lect. iv. Pt. II.*);—In *chap. vi.* where St Mark is speaking of the imprisonment of John the Baptist, he describes the person sent by Herod with the order for the Baptist to be beheaded by a term denoting the person to be engaged in military service (*σπεκουλάτωρ, ver. 27.*); yet St Mark nowhere explains why a military person happened to be employed on this occasion; for the order for John the Baptist's death, St Mark informs us, was given at an *entertainment* where Herodias was present with her daughter, and which appears to have been given as if at a royal court, and in honour of Herod's birth-day. St Mark, however, must have had a reason for employing such a military expression, although it does not appear in his narrative. Josephus explains it (*Antiq. xviii. 5.*); in this historian's account of the death of John the Baptist, he informs us that Herod the Tetrarch was at that time engaged in a war with Aretas, a king of Arabia Petræa, whose daughter Herod had married, but who from ill-treatment had fled to her father: he says further, that Herod was on his march to invade the territory of Aretas when he put John into prison in the fortress of Machærus adjoining the country of Aretas, and likewise when he ordered his death; hence the singular coincidence, which is not at first sight apparent, between the term adopted by St Mark, and the actual state of things then existing—the person sent being actually employed in military service, because Herod was then at the head of his army marching against Aretas. This coincidence is the coincidence of truth and not of design, and therefore an undesigned proof of the authority of his Gospel.

140. **The Time, Place, and Language.** This Gospel is generally allowed to have been written by St Mark while he was with St Peter at Rome; but as the time when that

139. Prove the authenticity of St Mark's Gospel from Mark vi. 27. [b] 140. When was St Mark's Gospel written? where? and in what language?

Apostle was at Rome is a matter of much dispute, different dates have been assigned to it, varying from A. D. 44. to 65; the more generally received, however, is that of 63—4. The testimony of antiquity also proves this Gospel to have been written at *Rome*, and in the *Greek* language.

141. Its Design, &c. The Gospel of St Mark was written for the use of the Gentile converts at Rome, and is consequently free from any Jewish peculiarities, and contains as few allusions to Jewish customs as possible. Where these happen, explanations are added to make them intelligible to Gentile readers: thus, when using *Corban*, he adds 'that is to say, a gift' (vii. 11.): the *preparation*, 'that is, the day before the Sabbath,' (xv. 42.): *defiled*, 'that is to say, unwashen hands.' (vii. 2.). So when he mentions 'the Jordan,' he prefixes the word *river* to explain it. (i. 5.). St Mark likewise omits many particulars which are not so important to the Gentile to know as the Jew, and consequently begins at once with relating the ministry of our Lord. Many quotations also from the prophets are omitted. Some critics consider that St Mark's Gospel is but an abridgment of St Matthew's, and even that he borrowed some things from St Luke's, which they think was written before his, because of the verbal harmony that exists in these three Gospels: but bp. Marsh considers that St Mark, and St Luke, as historians, are perfectly independent of each other, and he ascribes that verbal harmony not to the authors themselves but to the Greek translator of St Matthew's Hebrew Gospel, who had recourse to the two Gospels of St Mark, and St Luke to assist him in his task: this, however, is but a supposition. (See *par.* 128.).

142. There are many circumstances recorded by St Mark which are not to be found in either of the other Gospels, but they are mostly, comparatively speaking, of less importance; the chief, however, are these:—

The parable of the seed growing insensibly.	iv. 26—29.
The deaf man with an impediment in his speech cured.	vii. 31—37.
The blind man at Bethsaida cured.	viii. 22—24.

141. What was the design of St Mark's Gospel? How does bp. Marsh explain the verbal harmony existing in the first three Gospels? 142. What circumstances are recorded by St Mark alone?

ST LUKE, AND HIS WRITINGS.

143. **St Luke.**—Very little information is to be gathered from the Scriptures in respect of St. Luke. From the '*Acts of the Apostles,*' which is proved to have been written by him, we learn that he was a constant companion of St Paul. He proceeded with him in his first voyage to Macedonia, judging from his use of the pronoun of the first person; for he says, 'Loosing from Troas, *we* came with 'a straight course to Samothracia' (*Acts* xvi. 11.): thence he went to Neapolis, and to Philippi. After this it is supposed Luke left St. Paul for some little time, as he relates St Paul's progress in the third person; saying, 'when *they* had passed through 'Amphipolis, &c.' (xvii. 1.). The next allusion to himself is when St. Paul is in Greece the second time, and is about to return through Macedonia to Jerusalem with the collection for the saints. St Luke here speaking of certain persons, says, 'These going 'before tarried for *us* at Troas; and *we* sailed away 'from Philippi.' (xx. 5, 6.). From this period, St Luke is supposed to have continued with St Paul for some years; accompanying him when sent a prisoner from Cæsarea to Rome (xxi. 15. 17. &c.), and there remaining with him till he was released from confinement. During this period St Paul mentions him as sending his salutations to the Church at Colosse, saying, '*Luke*, the beloved physician, and Demas 'greet you.' (*Col.* iv. 14.). In the Epistle to Philemon St Paul mentions him as '*Lucas* my fellow-labourer' (*ver.* 24.); and in his second epistle to

143. *What is known of St Luke?* [c] How is it inferred that he was a companion of St Paul? What information do we gather from other sources than the Scriptures in respect of St Luke?

Timothy, he says, 'Only Luke is with me.' (2 *Tim.* iv. 11.). This is all the certain information we possess. St. Luke, however, on the authority of Eusebius (*Eccl. H.* iii. 4.), is said to have been a native of Antioch, and a physician, and to have been converted from Judaism to Christianity by St Paul. Whether he was by birth a Jew, or a Gentile, is a matter of doubt. He declares himself that he was not an eye-witness of what he describes (*Luke* i. 2.): and consequently is not likely to have been one of the Seventy, as Epiphanius and others have supposed. His name of Luke or *Lucas* (Λουκᾶς) is an abbreviation of *Lucanus*, and whether he is the same person as 'Lucius of Cyrene,' one of the teachers at Antioch, (*Acts* xiii. 1. see xi. 19—21.), and the *Lucius*, the fellow-worker of St Paul, (*Rom.* xvi. 21.), is a controverted point. After the death of St Paul he is said to have gone into Achaia, and subsequently to have retired to Africa, and there preached the Gospel; but when, and in what manner, he died is not known.

St Luke's Gospel.

144. The Gospel ascribed to St Luke has been assigned to him from the earliest antiquity. Allusion was made to it by the Apostolic Fathers; and from Irenæus we learn that, 'Luke the companion of Paul put down in a book the Gospel preached by him' (*Adv. Hær.* iii. 1.; *Euseb.* *Eccl. H.* v. 8.). Origen says that the third Gospel 'is that according to Luke, the Gospel commended by Paul, (2 *Cor.* viii. 18.), and published for 'the sake of the Gentile converts.' Corroborative testimony is furnished also by Tertullian, Eusebius, Jerom, and many others. The authenticity of St Luke's Gospel is likewise to be proved from internal evidence; an instance has been brought forward by bp. Marsh, like as in the case of St Mark (*par.* 139.), where St Luke to all appearance undesignedly makes use of a term expressing *actual military service* in describing certain individuals, and which exactly coincides with the fact of the case as related by Josephus. It seems that whilst John the baptist was preaching near the Jordan, certain *soldiers* came to him, soldiers not merely by profes-

144. What ancient authors make mention of St Luke's Gospel? Prove its authenticity from *Luke* iii. 14. [b]

sion, but engaged in *actual service* (for they are called *στρατενόμενοι*, not *στρατιῶται*, *Luke* iii. 14.): and these soldiers belonged to Herod the Tetrarch, who, says Josephus, was at that very time engaged in a war with Aretas, on account of his connection with Herodias (as related in *par.* 139.). This coincidence must have happened from the exact nature of the circumstances being familiar to St Luke: and the adoption therefore of the particular expression so suitable to the actual state of the case, and which indeed is not apparent to the reader, is an indisputable proof of the authenticity of this Gospel. (*Bp. Marsh*, *Lect.* ii. p. 74.). The verbal harmony existing in the three Gospels of Matthew, Mark, and Luke, has given rise to the idea that they all derived the chief of their information from one common document; but this is very questionable. (See *par.* 128.)

145. **The Time, Place, and Language.** The precise *time* when St. Luke's Gospel was written is a matter of uncertainty. Some critics following the opinion of Clement of Alexandria, who states that the Gospels containing the genealogies were first, place it before St. Mark's Gospel; but the generality agree with Papias, and Irenæus, who place this Gospel third in order; and consider it to have been written about A. D. 63—4. The *place* also where St Luke wrote his Gospel is a matter of controversy. He is considered to have collected his materials while travelling with St Paul, and to have published it in Achaia and Bœotia; so says Jerom. Macknight supposes it to have been in preparation some time, and that when St Paul was imprisoned in Cæsarea, he there finished it, and then began his history of the Acts of the Apostles. But Mill, Wetstein, and some others, say that St Luke published it at Alexandria in Egypt; this is denied by Dr Lardner, who thinks that when St Luke left St Paul he went into Greece, and there completed his Gospel, and the Acts of the Apostles. It is universally allowed to have been written in the *Greek language*, and in a style very similar to that found in the best classic authors.

146. **Its Design, &c.** St. Luke wrote his Gospel for the use of Gentile converts in order to guard them against certain histories of our Saviour then in circulation,

145. When was St Luke's Gospel written? Where was it written? In what language? 146. What was the design of St Luke's Gospel? *What is his preface?* [c]

which not only abounded in errors, but in many respects were very defective; as we may judge from his preface, where he says:—‘Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them to us, who from the beginning were eye-witnesses, and ministers of the Word; it seemed good to me also, having had perfect understanding of all things from the very first, to write to thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.’ (*Luke* i. 1—5.). The histories alluded to by St Luke under the expression ‘many’ are not supposed to have been inaccurate from any bad design, but simply from the ignorance of their authors; who the authors, and what their histories were, is not known to us. *Theophilus*, to whom St Luke addressed his writings, is supposed by most critics to have been a private individual; some consider the term as expressive of ‘any good Christian.’ The Gospel abounds in explanations of Jewish customs, and worship, and in many things is calculated to give encouragement to Gentile believers: to this end also St. Luke traces the genealogy of our Lord through Heli the father of Mary up to Adam; and adds many circumstances not noticed by the other evangelists.

147. The chief *facts* and *circumstances* mentioned by St Luke alone are these:

Birth of John the Baptist	i.	5—25; 57—66.
Roman Census in Judæa.....	ii.	1—4.
Certain circumstances at Christ’s birth		4—7.
An Angel appears to the Shepherds...		8—20.
Testimony of Simeon and Anna		21—38.
Christ with the Doctors, &c.		39—52.
Raising the widow’s son at Nain	vii.	11—17.
The good Samaritan.....	x.	25—37.
The barren fig-tree	xiii.	6—10.
The infirm woman restored		11—17.
The dropsical man restored	xiv.	1—6.
The Prodigal Son	xv.	11—32.
Dives, and Lazarus	xvi.	19—31.
The ten lepers	xvii.	12—19.
The Pharisee, and the Publican	xviii.	9—14.

Who was the Theophilus to whom St. Luke inscribes his Gospel, and the Acts of the Apostles? 147. What are the chief circumstances recorded only by St Luke?

Zaccheus.....	xix	1—10.
The ten pounds.....		11—28.
The penitent thief.....	xxiii.	40—44.
Two disciples going to Emmaus.....	xxiv.	13—35.

The Acts of the Apostles.

148. The history of *The Acts of the Apostles* is universally ascribed by ancient authors to the pen of St Luke, particularly by Irenæus (*Hær.* I. 31; III. 14.), who has been followed by Clement of Alexandria, Tertullian, Eusebius, Jerom, and others. Internal evidence confirms this opinion, for at the commencement (*Acts* i. 1.), it professes to be a continuation of a *former treatise*; the book moreover is inscribed to the same individual (Theophilus) as the Gospel written by St Luke, which circumstance, together with its style and contents, strengthens the belief that St Luke was also the author of the 'Acts of the Apostles.' In several ancient Greek mss., and in the old Syriac Version, (see *par.* 47.) the name of St Luke is annexed to this book.

149. **Credibility.**—There can be very little doubt, if any indeed, of the *credibility* of the facts recorded in the 'Acts of the Apostles;' the numerous undesigned coincidences existing between the Acts, and the Epistles of St Paul, and Profane History, afford ample testimony to the truth of the narrative; and it is clear, likewise, that the author was an eye-witness of most of the transactions he relates. According to bp. Marsh, the authenticity of this book is proved from the particular circumstance recorded in *Acts* xxvii. 1. of St. Paul when sent from Cæsarea to Rome being 'committed to the care of Julius, an officer of the **Augustan Cohort** (Σεβαστῆς); i. e. a *Roman cohort* which had the honour of bearing the name of the 'Emperor: now, from Josephus (*Bell. Jud.* II. XIII. 7;

148. Who was the Author of the Acts of the Apostles?

149. What argument can be advanced for the Credibility of the Acts? What coincidences are adduced by bp. Marsh

'xii. 5; *Antiq.* xx. 6.), we learn, that the Roman garrison at Cæsarea was composed chiefly of *Syrians*, but there happened to be then a small body of *Roman* soldiers stationed there, who were distinguished by the name of the *Augustan* (Σεβαστῆ) cohort. This was known to St Luke, and the coincidence therefore incontestibly proves that the 'Acts of the Apostles' could have been written only by a person in St Luke's situation.' So again in *Acts* xiii. 7. when St Paul visited Cyprus, *Sergius Paulus* 'the deputy of the country' is designated by a Greek title, (ἀνθυπατος,) which was applied only to those governors of provinces who were invested with **Proconsular** dignity. Now the question has arisen whether *Sergius Paulus* was entitled to that designation? whether, that is, *Cyprus* was a *prætorian* province, the appointment to which belonged to the Emperor, and therefore was governed by a *proprætor*,—or a *consular* province, having the appointment vested in the Senate, and therefore governed by a *proconsul*? Once, **Cyprus** was *prætorian*, but according to *Dion Cassius* (*lib.* LIV. p. 523; *Sueton.* Aug. c. 47.), it was now *proconsular*; and he designates the governor by the same title as St Luke in the Acts. Moreover, a Greek coin of Cyprus struck in the reign of Claudius has been found, having an inscription on the reverse which gives to *Proclus*, the successor of *Sergius Paulus*, the same title as applied in the Acts; (*Bp. Marsh's Lect.* II. p. 79—82.): this coincidence also affords proof of the authenticity of the Acts of the Apostles.

150. **The Time, Place, and Language.** As the narrative contained in the 'Acts' reaches down to St Paul's imprisonment two whole years at Rome (*Acts* xxviii. 31.), the book could not have been written before that date (A. D. 61-3.), and since it does not record even the release of that Apostle, it is very probable that it was written immediately before, or about the time of that event in A. D. 64. It is thought by some to have been written in Rome, but the generality of critics suppose it appeared first in *Achaia*; while others, on the authority of certain mss. which have a subscription to this book stating it to have been written at Alexandria in Egypt, hold with that subscription, which however has since been found to be unworthy of credit.

in proof of the authenticity of the Acts? *How were the provinces of the Roman Empire divided?* [h] *Was Sergius Paulus rightly called Proconsul?* [g. h] 150. When was the narrative of the Acts written? where? and in what language?

The *language* in which this book was written is Greek, similar in style and purity to that of St Luke's Gospel.

151. Its **Design, &c.** The 'Acts of the Apostles' affords us a history of the early progress of Christianity from the time of our Saviour's ascension (A. D. 33.) to the imprisonment of St Paul at Rome (A. D. 63.), a period of *thirty* years. It does not extend to the Acts of all the Apostles, as its title would lead us to suppose, but is limited chiefly to some of those in which St Peter, and St Paul bore conspicuous parts; the author is also anxious to show the fulfilment of Christ's promise to send the Holy Ghost, the Comforter; and to exhibit the wonderful operations and influence of the Holy Spirit in bringing about the conversion and redemption of mankind; and particularly pointing out the admission of the Gentiles as well as the Jews into the Church of Christ. The first *twelve* chapters (*ch.* i—xii.) have especial reference to the mother church at Jerusalem, and the acts of St Peter; the remaining chapters (xiii—xxviii.) are chiefly occupied with the acts, and journeys of St Paul. The progress of Christianity is clearly developed in the Acts; a few days after Christ's ascension the first body of Christians amounted to 120 (*ch.* i. 15.); a week after 3,000 were added in one day (ii. 41.); these were very soon increased to 5,000 (iv. 4.), and then to *tens of thousands, myriads* (*μυριάδες*, xii. 20.): so that within *thirty* years after our Lord's death, the Gospel was spread not only throughout almost all parts of the Roman Empire, but even to Parthia, and India.

The **contents** of this book are briefly these:—

A. D.			
33	Christ's ascension, &c.	} <i>ch.</i> i.	1—14.
—	Promise of the Holy Ghost.		
—	Matthias chosen.		15—26.
—	Descent of the Holy Ghost	ii.	1—13.
—	Peter's Sermon converts 3,000		14—47.
—	Death of Ananias and Sapphira	v.	1—11.
34 or 33	Deacons appointed.	vi.	1—15.
— or 33	Stephen martyred.	vii.	
—	Simon Magus rebuked.....	viii.	18—24.
35 or 34	Ethiopian Eunuch converted.		25—40.
—	Conversion of Saul (<i>Paul</i>)	ix.	1—19.
41	Conversion of Cornelius	x.	

151. What was the design of the Acts of the Apostles? *What was the progress of Christianity in the Acts?* [c] Give briefly its Contents.

A. D.	
40 or 43	Christians so called at Antioch. <i>ch.</i> xi. 26.
43	Prophecy of Agabus. 28.
44	Persecution of Herod Agrippa xii. 1.
	James martyred, Peter imprisoned. 2—19.
	Herod 'eaten up of worms.' 23.
45	St Paul's <i>first</i> journey. xiii., xiv.
50 or 51	The Council of Jerusalem. xv. 1—35.
51 or 53	St Paul's <i>second</i> journey. 36—xviii.
—	The jailor converted. xvi. 27—34.
55 or 56	St Paul's <i>third</i> journey, xviii. 24.—xxi.
59 or 60	St Paul seized, and sent to Cæsarea. xxiii.
— or 60	..... before Felix. xxiv. 1—21.
— or 62	..... before Festus. xxv. 1—12.
60 or 62	..... before Agrippa and Festus. xxvi. 1—32.
— or 62	..... sent to Rome xxvii.
61 or 62	..... wrecked at Melita. xxviii. 1—10.
— or 63	..... arrives at Rome, 15—30.
63 or 65	..... imprisoned there two years. 31.

ST JOHN, AND HIS WRITINGS.

152. **St John**, the Evangelist and Apostle, was the son of Zebedee and Salome, and younger brother of James, the Great. He was a native of Bethsaida in Galilee, and followed the occupation of his father, which was that of a fisherman. (*Luke* v. 10.) While he and his brother were engaged in their trade on the sea of Galilee Jesus called them to be his disciples (*Matt.* iv. 21; *Mark* i. 19.); and from the great zeal and resolution they both would hereafter exhibit in advancing the religion of the Gospel they were prophetically surnamed by our Lord, *Boanerges*, (*Boavepυés*) 'Sons of Thunder'; (*Mark* iii. 17; *Lardner*). From the time of his call John was a constant and faithful companion of the Messiah; and from his amiable and affectionate disposition he acquired the peculiar regard of his Divine Master, and was distinguished as 'the disciple whom Jesus

152. *Give the life of St. John* as afforded by the Scriptures. [f.] *Why, is it supposed, that he and his brother had*

‘loved;’ (*John* xiii. 23.). He, with Peter and James only, witnessed the raising of Jairus’s daughter (*Luke* viii. 51.), Christ’s transfiguration on the Mount (*Matt.* xvii. 1), and the agony in the garden of Gethsemane (*Matt.* xxvi. 37.). He was employed with Peter to prepare the last Supper (*Luke* xxii. 8.); and at that Supper it was John who ‘leaned on ‘Jesus’ bosom’ (*John* xiii. 23.). He moreover was the only Apostle who followed Christ to his crucifixion, and when there, Mary the mother of our Lord was commended to his care (xix. 25.); and after the resurrection of Christ, John was one of the first to be at the Sepulchre (xx. 4.); it was of him also, it was believed, that Jesus said ‘he should not ‘die.’ (xxi. 20—23.). Subsequent to the descent of the Holy Ghost at the day of Pentecost, he was one of the chief Apostles of the circumcision in and about Jerusalem; and we find him in company with Peter healing the lame man at the gate of the Temple ‘called Beautiful.’ (*Acts* iii.). Soon after, in consequence of preaching in the name of Jesus, they were both imprisoned (iv. 1—22.). We next find him again with Peter in Samaria confirming the disciples there (viii. 5—26.); after this John must have returned to Jerusalem, since St Paul speaks of him as a pillar of the Church in that city (*Gal.* ii. 9.) at the time the Council was held there concerning circumcision A. D. 50. (*Acts* xv.): nothing further, however, is related of John in the New Testament beyond his being in the isle of Patmos in the Ægean Sea (*Rev.* i. 9.); whither it is said he was banished during the persecution of Domitian. St John is thought to have been a disciple of John the Baptist prior to his acquaintance with our Saviour, and one of the two to whom the Baptist pointed out our Lord as ‘the Lamb of God.’ (*John*

the name of Boanerges? [a] Were St John and St James men in indigent circumstances?

i. 37—42.). He was the youngest of all the Apostles, being somewhere between twenty-five and thirty years of age, when called by our Lord; but his precise age is not known. He is not considered to have been in indigent circumstances since his father had a ship of his own, and ‘hired servants’ (*Mark* i. 20.); like the rest of the Jews, however, he expected the Messiah’s kingdom would be a temporal kingdom, and under this persuasion his mother Salome requested of our Lord that her two sons might sit ‘one on his right hand, and the other on ‘his left in his kingdom.’ (*Matt.* xx. 21; *Mark* iii. 17.). Such is the information respecting St John to be gathered from the Scriptures.

153. The latter days of St John are thought to have been spent in Asia Minor, whither he proceeded after the death of Mary, the mother of Christ. He there preached the Gospel with considerable success, and according to some critics, planted Churches at Smyrna, Pergamos, Thyatira, Laodicea, and at other places, taking up his abode, however, chiefly at Ephesus: his zeal and activity exposed him to the displeasure of Domitian, the Roman Emperor, who, (as we learn from Tertullian in *de Præscr.* 36.) ordered him to be thrown into a cauldron of boiling oil, from which he was taken out unhurt; but this story is much questioned. Domitian, however, banished him to the isle of Patmos (*Rev.* i. 9.), where he received the inspiration for his Apocalypse, and remained till the accession of Nerva permitted his return (A. D. 97.). St John came back to Ephesus, and there died a natural death in the third year of Trajan (A. D. 100.), at the advanced age of 100 years, having outlived all the other Apostles. He left behind him the *Gospel*, and the *three Epistles*, bearing his name; and the book of *Revelation*. (*Lardner* vi. p. 156.).

St John’s Gospel.

154. THE Gospel of St John has been universally admitted as a genuine production: it is men-

153. *What were the circumstances of St John’s life during his latter days, from the time of his quitting Jerusalem till his death?* [h] 154. *What early Fathers were acquainted with the Gospel of St John?*

tioned by Irenæus, Clement of Alexandria, Tertullian, Origen, Eusebius, Epiphanius, and others of the ancient fathers; and it is generally allowed, that prior to writing it he had seen the three other Gospels. His frequent explanation of Jewish names and customs would likewise lead us to infer that St John wrote his Gospel for the information of the Gentile converts, who now were extremely numerous, and far distant from Judæa where such explanations would not be so much required.

155. **The Time, Place, and Language.** *When* St John wrote his Gospel has been a question of great dispute. Some contend that it was written before the destruction of Jerusalem, which occurred in A. D. 70., because St John says in *ch. v. 2.* ‘Now there *is* (ἔσται) at Jerusalem, ‘by the ‘sheep market,’ a pool, &c. ;’ which, had St John written his Gospel after the destruction of Jerusalem, they say, would have been alluded to as ‘There *was,*’ &c. from having been then destroyed; hence the early date of A. D. 68, and 69, assigned to it by Lardner, Basnage, Owen, and others. The balance of authority, however, is in favour of the latter date of A. D. 97. It is universally allowed to have been written at Ephesus in *Asia Minor*, and in the *Greek* language, but not of so pure a style as the other Gospels.

156. **Its Design.** The object St John had in view in writing his Gospel appears to have been two-fold. *First*, to supply such information respecting our Lord which the preceding Evangelists had omitted, particularly the events that occurred before the imprisonment of John the Baptist; and all other points that would go to maintain the Divinity of Christ, and the personality of the Holy Ghost. (*Euseb. Eccl. H. III. 24; Theophylact Pref. Matt.*) — *Secondly*, to refute the numerous Gnostic heresies, particularly those of the Nicolaitans, and Cerinthians, which now began to corrupt and obscure the true and simple doctrines of the Christian Church. (*Iren. Hær. I. 23; III. 11.*) The *first fourteen verses* of St John’s Gospel are said to contain doctrines completely antithetical to those maintained by Cer-

155. When was St John’s Gospel written? where? and in what language? 156. What was the design of St John’s Gospel? What heresies is it supposed he intended to refute?

inthus, and the Gnostics generally; and in them, the Evangelist declares 'that there is one God, who made all things 'by His 'Word,' and not, as *they* say,—one who is the 'Creator of the world, and another who is the Father of the 'Lord; one (Jesus) the Son of the Creator, and another the 'Christ from the supercelestial abodes, who descended upon 'Jesus the Son of the Creator; but remained impassible 'and afterwards fled back to his own pleroma or fulness.' (*Iren. Hær. III. 11.*) This Gospel therefore will be found to be fuller of doctrine, and less abundant in historical facts than the other Gospels: on which account it has been called by Clement of Alexandria the '*Spiritual Gospel*,' (*Euseb. Eccl. H. VI. 14.*) Jerom informs us that it was written at the request of the Asiatic bishops with the view above mentioned, so troubled were they with the growing heresies of the Gnostic teachers.

157. **Gnostics.** The chief of the Gnostic heresies then troubling the Church were the tenets maintained by **Cerinthus**. He held, says bp. Percy, (1) '*That* the most High God was entirely unknown before the appearance of Christ, and dwelt in a remote heaven called Pleroma with the chief spirits or Æons. (2) *That* the Supreme God first generated an only begotten Son, who again begat the Word, which was inferior to the first-born. (3) *That* Christ was a still lower Æon, though far superior to some others. (4) *That* there were two high Æons distinct from Christ; one Life, the other Light. (5) *That* from the Æons proceeded inferior orders of spirits; particularly one Demiurgus, who created the visible world out of eternal matter. (6) *That* the Demiurgus was ignorant of the Supreme God, and much lower than the Æons, who were invisible. (7) *That* the Demiurgus was the peculiar God and protector of the Israelites, and sent Moses to them, whose laws and injunctions were to be of perpetual obligation. (8) *That* Jesus was a mere man, the real son of Joseph and Mary. (9) *That* the Æon Christ descended upon him in the form of a dove when he was baptized; revealed to him the unknown Father; and empowered him to work miracles. (10) *That* the Æon Light in the same way entered into John the Baptist; and therefore that John was in some respects to be preferred to Christ. (11) *That* when Jesus had propagated the knowledge of God, and came to suffer, Christ left him and fled to the uppermost heaven. (12) *That* Jesus Christ should

reign on earth a thousand years, and his disciples enjoy all sensual delights. *Lastly*, some Cerinthians affirmed that there was no resurrection, and that Jesus Christ was not yet risen.'

158. **The Design.** From these arguments it has been shown that St John's Gospel may be divided into *three* parts:

Part I. Advances the doctrines antithetical to those of Cerinthus. *John* i. 1—18.

Part II. Maintains those doctrines by historical arguments. *ch.* i. 19. to xx. 29.

Part III. Concludes by describing the writer, and the object of the Gospel. *ch.* xx. 30. to *end.*

159. According to bp. Blomfield, the design of St John's Gospel was to describe the real nature, character, and office of the Messiah; for which purpose the Evangelist applies himself almost exclusively to record the discourses of Christ in which he spoke of himself, his person, and his office, and whatever either of words or deeds was calculated to show forth his majesty and glory, his divine origin, the nature of the office committed to him by the Father, and the efficacy of his death as an atonement for the sins of the world. And here we find inculcated the great truths that the promised Messiah *existed before* the beginning of the world *with* God, and *was* God; that he was Creator of the Universe, but was made man, and lived among men, and by words and works manifested himself to be the Son of God, the Saviour of mankind. St John did not aim at accumulating as many instances as possible of the miraculous power exerted by Jesus, but only those which most distinctly illustrated his peculiar office and nature. In confirmation of which St John says (*ch.* xx. 31.)—'These (things) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' (*Lects.* on the Gospel of St John. *Michaelis* III. p. 303—15.).

160. The chief facts peculiar to St John's Gos-

158. Into how many parts may St John's Gospel be divided? 159. What is bp. Blomfield's opinion of the design of St John's Gospel? *How is Christ's Divinity proved by St John?* [a] *What truths does St John teach respecting the nature and office of Christ?* [a] 160. What facts are mentioned by St John in his Gospel which are omitted in the preceding Gospels?

pel, and not to be found in either of the others, are the following:—

The Baptist points out Christ.	ch. i.	19—42.
Philip's interview with Nathanael.....		43—51.
Miracle at Cana	ii.	1—12.
Conference with Nicodemus	iii.	1—12.
Discourse with the Samaritan woman....	iv.	1—30.
Heals the Nobleman's son		43—54.
Heals the infirm at the pool of Bethesda..	v.	1—15.
Asserts His Divinity		16—47.
Declares Himself the bread of life.....	vi.	41—59.
Heals the blind man at the pool of Siloam	ix.	1—41.
Raises Lazarus from the dead	xi.	17—46.
At the last Passover	xiii.	
His intercessory prayer	xvii.	1—5.
His side pierced	xix.	33—34.
At the Sea of Tiberias	xxi.	1—14.
Final Discourse with Peter		15—23.

THE ACTS OF THE APOSTLES.

See Paragraphs 148—151.

ST JOHN'S EPISTLES.

The First Epistle of St John.

161. THIS First Epistle has been universally admitted from the earliest ages to have been written by the Evangelist St John. It is expressly mentioned by Irenæus, Clement of Alexandria, Tertullian, Origen, and others of the Fathers. Internal evidence likewise confirms this opinion from the great similarity that exists both in sentiment and expression between it and St John's Gospel. But to whom the Epistle is addressed has been a subject of great controversy both among the ancients and the moderns. Some have thought with Grotius that it

161. Show that St. John is considered the author of the First Epistle bearing his name. To whom was it addressed?

was addressed to the Parthians, amongst whom St John is said to have preached the Gospel. Others, that it was addressed to the Churches of Asia; and others, that it was addressed to the Christians of Judæa. The more prevalent opinion, however, is that it is a kind of treatise not designed for any particular community, but written for the use of Christians in general, of every country, and of every denomination: hence its position among the *Catholic* (general) Epistles.

162. The **Time, Place, and Language.** *When* the First Epistle of St John was written is also a question of great doubt; various dates having been assigned to it, beginning from A. D. 68—9. down to A. D. 80—90. The most generally received date is that of A. D. 68—9, before the destruction of Jerusalem, and the overthrow of the Jewish polity. The *place* likewise where it was written is not exactly known. Following the opinion of Irenæus and Eusebius, it is generally allowed to have been written at Ephesus: yet Macknight assigns it to Judæa, and Grotius to Patmos. The *language* in which it was written is Greek; and it is without Inscription at the beginning, and with no Salutation, nor Benediction at the end.

163. Its **Design.**—The design of St. John in writing this Epistle seems to have been,—*first*, to exhort his readers to constancy and firmness in the faith, to holiness of life, and brotherly love, and to watchfulness against the seductions of Antichrist. (*ch. i. ii. 1—17.*)—*Secondly*, to guard them against the pernicious doctrines and licentious practices of the Gnostics; particularly the Cerinthians (*ch. ii. 18—26; iii. 7; iv. 1—3.*); whence he upholds the divine and human nature of our Lord, and his atonement, and urges upon his readers to walk in the light, avoid sensual sins, and abstain from idols. (See *par. 157.*)

164. **Controverted Passage.**—There is, however, a much controverted passage in *ch. v. ver. 7, 8.* respecting the *Heavenly witnesses*, upon the authenticity of which *volumes* indeed have been written, and by the most

162. When was it written? where? and in what language? 163. What was the design of this Epistle? 164. What is the much controverted passage in the First Epistle of St John? [C]

profound scholars. Some admit the passage as genuine, others reject it as spurious. The disputed passage is the following in *italics* :—

‘For there are three that bear record *in heaven,*
the Father, the Word, and the Holy Ghost; and
these three are one. And there are three that
bear witness in earth, the spirit, and the water,
 and the blood; and these three agree in one.’

Of all the ancient mss. of this Epistle, which amount to 150, there have been found but *five* containing this passage, and these are of but questionable authority. Bp. Marsh says that ‘no ancient Greek ms. contains it, and no ancient ‘Greek Father ever saw it.’ Among the advocates *for* the admission of this passage are Bengelius, Ernesti, Knittel, Nolan, bp. Horsley, bp. Middleton, Hales, and bp. Burgess; among those *against* it, are Porson, bp. Marsh, bp. Turton, &c. For further arguments, see *par.* 28, and *Horne’s* Introd. iv. 448.

165. This Epistle may be *analyzed* as follows :—

The doctrine, and practice of true Christians	<i>ch.</i> i. 1—7.
Universality of sin, and its propitiation	... 8—10; ii. 1, 2.
True faith is to obey God, and love one another	3—17,
Jesus is Christ.....	18—29.
Privileges and duties of true Christians.....	iii.
Antichrist, and false Christians described.....	iv. 1—15.
Brotherly love enforced.....	16—21.
Faith, and its fruits.....	v. 1—5.
Christ is the son of God, and our Saviour.....	6—12.
Summary of the contents.....	13—21.

The Second Epistle of St John.

166. It was at one time doubted whether this Second Epistle came from the pen of St John the Evangelist, or from John the presbyter of Ephesus, in consequence of the writer adopting the title of ‘the Elder;’ and from its having been addressed

165. Give an analysis of the First Epistle of St John.
 166. What authority exists for assigning this Second Epistle to St John? To whom was it addressed?

to a single individual, and therefore not generally made public. Ever since the *fourth* century, however, it has been assigned to the former; and its antiquity is confirmed by quotations from it being met with in the works of Irenæus, Clement of Alexandria, Origen, &c. It is a matter of uncertainty to whom it was addressed; the general agreement is that it was written to some eminent lady, styled by the writer '*The elect Lady*' (Ἐκλεκτῆ Κυρία, *Eclecte Curia*), on account probably of her distinguished piety. Some critics have considered one of the terms a proper name, and that therefore the Epistle was addressed '*to the Lady Electa*;' while some have thought the other term the proper name, hence '*to the elect Kuria or Cyria*.' Others again have imagined that some particular Church was implied; but all this is matter of conjecture. Certainly it is not a *Catholic* Epistle if addressed to an individual only.

167. **Its Time, Place, and Language.** This Second Epistle, from its great similarity both in sentiment and expression to the former, is generally thought to have been written about the *same* time; the advocates for an early date say, about A. D. 68—9; those for a later date, between A. D. 80—90. It was written in *Greek*, but *where* is uncertain. *Lardner* supposes at Ephesus.

168. **Its Design.** The intention of this Epistle appears to be similar to the former one, since *eight* out of its thirteen verses correspond to the sentiments expressed in the first Epistle. The person addressed is exhorted to keep in the doctrine of Christ; to shun false teachers; and to maintain Christian love and charity.

169. This Epistle may be analyzed as follows:—

Introduction	ver. 1—4.
Exhortation to love	5.
To obedience	6.

167. When, where, and in what language was this Second Epistle written? 168. What is the design of this Second Epistle? 169. Give an analysis of this Second Epistle of St John.

To keep in the doctrine of Christ	ver. 7—9.
To avoid false teachers.....	10, 11.
Conclusion,.....	12, 13.

The Third Epistle of St John.

170. THIS Third Epistle like the Second,—from being written to a private person, and consequently not generally known—was for some time questioned as to whether it came from the pen of St John the Evangelist, or from John the Presbyter; for the writer in a similar manner styles himself ‘the elder.’ Since the fourth century it has been universally assigned to St John the Evangelist, and is mentioned by Origen, Eusebius, and others. It is addressed to one *Caius* or *Gaius*; but who this individual was, it has been found impossible to ascertain. He is thought to have been a converted Gentile, and possibly the Gaius of Derbe mentioned in the Acts (xix. 29; xx. 4.), and alluded to by St Paul as his ‘host and the host of the whole Church’ (*Rom.* xvi. 23.), and whom he baptized. (*1 Cor.* i. 14.). This Epistle therefore like the last is improperly called a *Catholic* or General Epistle.

171. Its Time, Place, and Language. The same date has been assigned to this as to the preceding Epistle; viz. either about A. D. 68—9, or between A. D. 80—90. Where it was written is likewise not known, although *Lardner* assigns it to Ephesus: and it was in *Greek*.

172. Its Design. — The object of this Epistle appears to be to commend Gaius for his piety and hospitality; to warn him against the pretensions of one Diotrephes; and to recommend to his notice one Demetrius: but who these individuals were is not known.



170. Is this Third Epistle correctly ascribed to St John?

171. When, where, and in what language was it written?

172. What is its design?

173. This Epistle may be *analyzed* as follows :—

Introduction.....	<i>ver.</i>	1, 2.
Gaius's faith, and hospitality lauded		3—8.
Diotrephes censured		9, 10.
Advised to good		11.
Demetrius lauded		12.
Conclusion		13, 14.

The Revelation of St John.

174. THE book of Revelation, or Apocalypse, (*ἀποκαλυψις*), was in the first two centuries universally acknowledged as the production of St John, the Evangelist: in the third century, however, certain commentators having founded upon this book some peculiar notions respecting the Millenium, its adversaries in their attempt to bring those notions into disrepute went so far as to deny the authenticity of the book itself; notwithstanding this it regained its ancient authority in the fifth century, and ever since has been admitted among the Canonical books of the New Testament. It was acknowledged by Papias, and by Justin Martyr, the latter of whom was living sixty years after it was written; as well as by Irenæus, who was a disciple of Polycarp the actual disciple of St John, and who expressly tells us that he had the explanation of a certain passage in this book from those who had conversed with St John, the author. (*Adv. Hær.* III. 3. IV. 7. 20. V. 26.). These are followed by Clement of Alexandria, Tertullian, Origen, Cyprian, Jerom, and others. Eusebius, although very ambiguous as to the authenticity of this book, gives it the title of the 'Revelation of St John the Divine,' not to distinguish him from another person of the same name, but simply to intimate

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173. Give an analysis of the Third Epistle of St John.
 174. Give an account of the book of the Revelation of St John.

that to him the divine counsels were more fully revealed than to any other prophet of the Christian dispensation. In some of the ancient catalogues of the Scriptures this book was omitted; 'probably,' says bp. Tomline, 'not from any suspicion concerning its authenticity or genuineness, but from the 'obscurity and mysteriousness of its subject matter.' (*Elem. Theol.*). Moreover, the Greek Church in the fourth century omitted the book of Revelation, like as the Latin Church did the Epistle to the Hebrews; yet Gregory of Nazianzen, a leading member in the Greek Church of that age, considered it a work of authority, for after quoting a passage from it, he says, 'as John teaches me in his Apocalypse.' (*Orat. xxi. tom. i. p. 516.*). See *pars.* 114, 115.

175. The Time, and Place.—When the Book of Revelation was written is a matter of some controversy. The general opinion is that the Revelations were made to St John at the close of the reign of Domitian about A. D. 96. when he was in banishment in the isle of *Patmos* in the *Ægean Sea*: and that upon the death of Domitian in this same year, St John having been released, returned to Ephesus, and there about this period, or in the beginning of A. D. 97. published the book of Revelation.

176. Its Design.—The Revelations in this book made to St John were to inform him of the *existing* state of the Christian Churches in Asia, (*ch. i. ii. iii.*), and to foretell the *future* state of the Church from this day to the consummation of all things. (*ch. iv.—xxii.*). The Asiatic churches comprised these seven;—the church of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea; all which are supposed to have been founded by the Apostle Paul and his assistants, some say by John himself; and the short Epistles to them in this book contain, besides exhortations, commendations, promises, and reproofs, much general instruction for the Church at large. The predictions of the events to come comprising the greater portion of this book are necessarily obscure and mysterious, and far beyond the province of this work to enter upon;

175. When, and where was it written? 176. What was its design?

information, however, may be obtained from the best commentators, and from Mede, Sir Isaac Newton, Lowman, bp. Newton, bp. Hurd, and others.

117. The **Book of Revelation** may be thus analyzed:—

(a) <i>Introduction.</i> Christ's appearance and commission	i.	
(b) THINGS WHICH ARE.		
Epistle to the Church at Ephesus	ii.	1—7.
_____ Smyrna		8—11.
_____ Pergamos ..		12—17.
_____ Thyatira.....		18—29.
_____ Sardis	iii.	1—6.
_____ Philadelphia		7—13
_____ Laodicea.....		14—22.
(c) THINGS WHICH SHALL BE HEREAFTER.		
<i>First Portion of the Larger Sealed Book.</i>		
The Divine glory shown	iv.	
The Sealed Book: the Lamb to open the		
<i>Six Seals</i>	v.	
1st Seal, white horse.....	vi.	1, 2.
2nd Seal, red horse		3, 4.
3rd Seal, black horse		5, 6.
4th Seal, pale horse		7, 8.
5th Seal, altar and souls, &c.		9—11.
6th Seal, great earthquake, &c.		12—17.
Sealing the 144,000	vii.	1—17.
7th Seal, and six trumpets; its contents ..	viii.	1—6.
1st trumpet, hail		7.
2nd trumpet, great mountain.....		8, 9.
3rd trumpet, great star fell.....		10, 11.
4th, trumpet, third part of the sun smitten		12, 13.
5th, trumpet, and first woe, a star fall, &c.	ix.	1—12.
6th trumpet, and second woe, four angels		
loosed		13—21.
<i>The Open Little Book.</i>		
Preface.....	x.	
Temple measured	xi.	1, 2.
The two witnesses.....		3—6.
Persecution of them, &c.....		7—14.
7th trumpet, and third woe.....		15—19.
Of the woman, and the red dragon	xii.	1—6.

177. Give an analysis of the contents of the Book of Revelation.

War between Michael, &c.	7—12.
Dragon's descent to the earth.....	13—17.
The secular beast with seven heads x.ii.	1—10.
The two-horned beast	11—18.
The Lamb with 144,000, the true Church xiv.	1—5.
Flight of three angels	6—13.
Final destruction of God's enemies	14—20.
<i>Second Portion of the Larger Sealed Book.</i>	
Introduction, purpose of third woe	xv.
1st Vial: on the earth, &c.	xvi. 1, 2.
2nd Vial: on the sea, &c.	3.
3rd Vial: on the rivers, &c.	4—7.
4th Vial: on the sun, &c.	8, 9.
5th Vial: on the seat of the beast, &c.....	10, 11.
<i>Unfulfilled Prophecies.</i>	
6th Vial: on the river Euphrates	12—16.
7th Vial: into the air, &c.	17—21.
The Secular beast (again, and in <i>ch.</i> xiii.) xvii.	
Destruction of Babylon	xviii., xix. 1—5.
Marriage of the Lamb	6—10.
Overthrow of enemies	11—21.
<i>The Millenium.</i>	
Binding of Satan	xx. 1—3.
First resurrection	4, 5.
Millennial reign of Christ	6.
Liberation of Satan	7, 8.
Overthrow of Antichrist	9, 10.
Final judgment	11—15.
The Church Triumphant	xxi. xxii. 1—5.
Conclusion	6—21.

ST PAUL, AND HIS EPISTLES.

178. **St Paul**, originally named *Saul*, was a Jew, of the tribe of Benjamin, 'a city of no mean city' (*Acts* xxi. 29.), having been born in *Tarsus*, the metropolis of Cilicia. The inhabitants of this city for certain services performed in behalf of Cæsar had

178. Give a brief sketch of the life of St Paul up to the time of his conversion. What trade did he follow? *What is St Paul's own history?* [b]

acquired the freedom of Rome (*Appian* de bel. civ. v. p. 1077; *Dio Cassius*, XLVII. p. 508; *Pliny*, His. Nat. v. 27.); consequently St Paul was by birth a Roman, and free born, (*Acts* xxi. 39; xxii. 27, 28.); and doubtlessly of good parentage. Tarsus being a Greek city, he naturally became acquainted with the Greek tongue; and his parents being Jews, for he was 'the son of a Pharisee' (xxiii. 6.), he was probably familiar with Hebrew, for he calls himself 'an Hebrew of the Hebrews.' His early education devolved on the celebrated Jewish doctor Gamaliel (v. 34—39.); under whom at Jerusalem he acquired a profound knowledge of the Jewish laws, and religion, and the 'traditions' of the elders, (xxii. 3; xxvi. 1; *Gal.* i. 14.); and after the 'most strictest sect of his religion lived a Pharisee,' (*Acts* xxvi. 5.): according to the custom of his race he was also taught a mechanical art, that of tent making (xviii. 3.). And now his education completed, and in the full vigour of his youth, being about twenty-six years of age, he zealously applied himself to the persecution of the followers of Jesus; 'he made havoc of the Church, entering into every house, and haling men and women, committed them to prison.' (viii. 1—3; xxvi. 9—11.) Stephen was the first martyr for the name of Jesus (vii. 54. 58.), 'and Saul was consenting unto his death.' (viii. 1; xxii. 20.). He continued 'breathing out threatenings and slaughter against the disciples of the Lord; he went unto the high-priest, and desired of him letters to Damascus, to the Synagogues, that if he found any of this way, he might bring them bound to Jerusalem; and as he journeyed,' (ix. 1—3.), Jesus appeared to him from heaven with such brilliant and astounding manifestations of the divine presence, as to strike the persecuting Saul with blindness, who immediately exclaimed 'Lord what wilt thou have me to do? and the Lord said unto him, arise, and go

'into the city (Damascus), and it shall be told thee 'what thou must do.' (ix. 6.). After being led thither, and remaining *three* days without food, one *Ananias* at the command of the Lord came and laid his hands on him, removed his blindness, and Saul was then baptized and filled with the Holy Ghost, and became 'a chosen vessel unto the Lord, to bear 'His name before the Gentiles, and kings, and the 'children of Israel.' (ix. 15. 20.) This *Conversion* of Saul happened in A. D. 35., when he was about thirty-three or thirty-four years of age. His own life thus far he himself recounts in *Acts* xxii.

A. D. 35—44. ————*Acts* ix.—xiii. 2.

179. St Paul (*Saul*) now retired to Arabia (*Gal.* i. 17.), where he continued about two years preparing himself for his ministry, and then returned to Damascus. He here began to preach in the name of Jesus, and so confounded the Jews that they sought to kill him, but he escaped by the wall in a basket (*Acts* ix. 22—25; *2 Cor.* xi. 32.), and set out for Jerusalem. (*Gal.* i. 18.). The Apostles being unacquainted with his conversion at first avoided him. Barnabas, however, having explained his new position, he was introduced to Peter, and James, (*Acts* ix. 27; *Gal.* i. 19.); with the former of whom he lodged fifteen days. It was while he was in Jerusalem that he fell into a trance, when he had a vision of the Lord and was directed to quit the city. (*Acts* xxii. 18.). The Hellenists, moreover, sought to kill him, whence he retired to Cæsarea, (some say *Cæsarea Philippi*), and thence to Tarsus. (A. D. 38.) He now went about preaching in Syria, and Cilicia (*Gal.* i. 21.); during which he had certain visions and revelations being caught up into the third heaven (*2 Cor.* xii.), till at length Barnabas came to fetch him to Antioch. A. D. 42. (*Acts* xi. 26.). Saul continued with Barnabas a twelvemonth in this city; during which a collection having been made for the relief of the brethren in Judæa who were suffering from the famine foretold by Agabus, it was sent to Jerusalem by the

179. Give St Paul's life from his conversion to his setting out on his Apostolic journeys.

hands of Barnabas and Saul, A. D. 43. (*ib.* 27—30.). After this they returned to Antioch, taking with them 'John' whose surname was *Mark*.' (xii. 25.). And then, becoming separated unto the Apostleship of the Gentiles by the Holy Ghost, (xiii. 2.), they set out on their journeys. A. D. 44.

A. D. 45—47.———— *Acts* xiii. 4.—xiv. 28.

180. *St Paul's 1st Apostolic Journey*.—Barnabas, Saul, and Mark proceeded to the port of *Seleucia* (xiii. 4.), where they took ship for *Salamis*, a town of Cyprus, the native place of Barnabas. (iv. 36.). Having preached here some time, they went to *Paphos*, the chief town of the island, where they met with *Sergius Paulus* the proconsul, (*par.* 149.), whom they converted to the Christian faith notwithstanding the opposition of *Bar-Jesus* (*Elymas*), the sorcerer (xiii. 8.). The latter for thus attempting to thwart their efforts Saul smote with blindness (*ib.* 11.); and in honour of his new convert *Saul* now took the name of *Paul*, which he ever after retained (*ib.* 9.). The historian (*St Luke*) from this time places the name of Paul before that of Barnabas, A. D. 45. Leaving *Paphos*, they now proceeded into Lesser Asia and came to *Perga* in Pamphylia. (xiii. 13.) The worshippers of Diana here offered such violence to the preachers of the new faith that *Mark* in alarm went back to Jerusalem. Paul and Barnabas, however, advanced to *Antioch* in Pisidia, where they obtained such success as to lead the Jews to expel them from the city. A. D. 46. (xiii. 16—50.) They went next to *Iconium* in Lycaonia, and gained some converts there; but the danger of being stoned prompted them to hasten to *Lystra*. (xiv. 1—8.). Here they converted a woman named *Lois*, and her daughter *Eunice* (2 *Tim.* i. 5.), and *Eunice's* son *Timothy*. Paul likewise healed the cripple who had been lame from his birth, this so astonished the people that they exclaimed "the Gods are come down to us in the likeness of men;" and they styled Barnabas *Jupiter*, and Paul *Mercurius*; some Jews, however, from Antioch and Iconium, excited so great a tumult against them, that they stoned Paul, and drew him out of the city for dead (*Acts* xiv. 19.). The next day they

180. Describe St Paul's first Apostolic journey. Who accompanied him? Why did he take the name of Paul? Where was St Paul stoned?

came to *Derbe*, where they made many converts (*ib.* 20.), as well as in *Galatia*, and *Phrygia*; and after founding the Churches of *Colosse*, *Laodicea*, and *Hierapolis* (*Col.* iv. 13.), they retraced their steps through *Lystra*, *Iconium*, and *Antioch* to *Perga* (*Acts* xiv. 25.); whence after a short stay they went to the port of *Atalia*, and there took ship for *Antioch* in *Syria*. On their arrival they recounted their successes and all that had befallen them, and ‘abode a long ‘time with the disciples.’ A. D. 47. (*ib.* 26. 28.).

A. D. 48—50. — *Acts* xv.

181. While in *Antioch* great dissension arose upon the question ‘except ye be circumcised after the ‘manner of Moses, ye cannot be saved.’ (*Acts* xv. 5. *Gal.* v. 3.). Paul and Barnabas with Titus were sent to *Jerusalem* to consult the Apostles on the matter. (xv. 4.). A council was held (A. D. 49 or 50); about 14 years after St Paul’s conversion, (*Gal.* ii. 2.); which decided that God accepted them without circumcision ‘having given them ‘the Holy Ghost even as to the Jews.’ (*Acts* xv. 7—29.). Paul, and Barnabas, accompanied by Judas (surnamed Barsabas), and Silas were despatched to *Antioch* to announce the decision. (*ib.* 30.). Paul remained some little time, during which Peter visited *Antioch*, who in conformity with the late decision, encouraged the Gentile brethren by eating with them; but on the arrival of certain fastidious Jewish believers from James, Peter withdrew from those Gentiles, which led to a renewal of the discussion of eating, &c. with the uncircumcised: in this ‘Paul withstood Peter ‘to the face,’ (*Gal.* ii. 11—13.); and seeing the injurious effect this proceeding would have upon his converts he determined on revisiting the Churches he had established in *Asia*. Barnabas proposed accompanying him, and taking also Mark again, his nephew. To this Paul objected on account of Mark abandoning them in their former journey: this caused a little disagreement which ended in Paul taking with him Silas, and proceeding to *Syria*

181. What dissension arose in *Antioch* soon after St Paul’s return? How was it settled? On what occasion did St Paul rebuke St Peter? [h] On what occasion was his disagreement with Barnabas? [h]

and Cilicia: while Barnabas, and Mark set out together for Cyprus. A. D. 50. (*Acts* xv. 40, 41. see *par.* 533.)

A. D. 51—54—————*Acts* xv. 41.—xviii. 22.

182. *St Paul's 2nd Apostolic Journey.* — After passing through *Syria* and *Cilicia*, and confirming the Churches there, Paul and Silas went into *Lycaonia*. They visited *Derbe*, and then proceeded to *Lystra*, where they met with *Timothy*, whose great piety and zeal led to his being esteemed by St Paul as his son (1 *Tim.* i. 18; *Acts* xvi. 1—5.). The three together now visited *Phrygia*, *Galatia*, and *Mysia*, and having confirmed the Churches there proceeded to *Troas*, where *Luke* joined them (*Acts* xvi. 10.). St Paul now directed by a vision to go to *Macedonia*, sailed from *Troas* by *Samothrace*, to the port of *Neapolis*, and thence to *Philippi* (*ib.* 12.) While here he converted the 'seller of purple' named *Lydia*, and they all sojourned in her house. He likewise dispossessed a damsel of the Spirit of divination; but these successes stirred up the people against them, which ended in St Paul and Silas being beaten with rods, and imprisoned. An earthquake miraculously opened their prison-doors, which led to the conversion of the jailer, and the release of Paul, and his companion. The Apostle however, had the satisfaction of establishing here the first European Church, and the one most endeared to him. (xvi. 12—40.) Luke being left behind, Paul, and Silas, with Timothy, now proceeded to *Amphipolis*, and to *Apollonia*, but finding no synagogues in those places they went on to *Thessalonica*. Here, however, Paul's preaching produced so great a tumult as to compel them to pass on privately to *Beræa*. (xvii. 1—10.). At *Beræa*, likewise, the unbelieving Jews so stirred up the people that Paul was forced to hasten on to *Athens*; leaving his companions to come after him (*ib.* 15.). It was at *Athens* that the Apostle disputed with the Epicureans, and the Stoics; and taught them in the *Areopagus* respecting 'The Unknown God.' (*ib.* 23.). The little impression he made however prompted him to go on to *Corinth*, where he met with 'Aquila, and his wife *Priscilla*,' who had lately

182. Describe St Paul's second Apostolic journey. Who accompanied him in this journey? Why did not Barnabas?

arrived there in consequence of the edict of Claudius expelling all Jews from Rome. A. D. 52. (xviii. 2.). Paul stayed at Corinth about eighteen months taking up his abode first with Aquila, who like himself was a tent-maker, and subsequently with *Titus Justus*, a Gentile convert. During this period St Paul made many converts in *Corinth*, and *Achaia*; among whom were Stephanas, Crispus, and Gaius; and likewise wrote from here '*The First Epistle to the Thessalonians*,' and shortly after, '*The Second Epistle to the Thessalonians*,' as well as '*The Epistle to the Galatians*.' (See account of each *postea*.) The unbelieving part of the people, however, accused Paul before *Gallio*, the deputy of Achaia, but he refused to take cognizance of matters foreign to his office, so that St Paul was discharged; at length he left Corinth with Aquila and Priscilla, and took ship at *Cenchrea* for *Ephesus*: A. D. 54. (*Acts* xviii. 11, 12.); where leaving his companions, he went on to *Cæsarea*, and thence to *Jerusalem* to keep the feast of Pentecost: St Paul then went down to *Antioch*. (*ib.* 22.).

A. D. 55—58. — *Acts* xviii. 23.—xxi. 17.

183. *St Paul's 3rd Apostolic Journey*. — After some little stay at Antioch, St Paul set out again for *Galatia*, and *Phrygia*, to strengthen the churches (*ib.* 23.), and then journeyed through the upper coasts to *Ephesus*; (xix.). Here he remained upwards of two years: St Paul had *Timothy*, *Titus*, and *Erastus* with him, and he taught daily in the school of one *Tyrannus*. Great success attended the Apostle's preaching; and after sending Timothy, and Erastus to Corinth, he wrote his '*First Epistle to the Corinthians*,' which he sent by Titus. Soon after a tumult arose at Ephesus against St Paul, excited by Demetrius, and the craftsmen, 'who made silver shrines for Diana,' lest the temple worship of that goddess should be so completely destroyed by the growing increase of Christianity as to bring about the ruin of their trade: consequently he was obliged to quit this city (xx. 1.); and proceeding to *Troas*, he passed over to *Macedonia*. Here St Paul wrote his '*Second Epistle to the Corinthians*,' and having visited the churches he had previously planted, and preached the

Where did St Paul meet with Aquila and Priscilla? What Epistles did St Paul write while at Corinth? 183. Describe St Paul's third Apostolic journey. How long did he stay at

Gospel in *Illyricum* (*Rom.* xv. 19.), he went into *Greece*, and again visited *Corinth* (*Acts* xx. 2.); receiving the collections from the several churches of *Achaia*. St Paul hearing from *Aquila* and *Priscilla* the state of the disciples at *Rome*, now wrote his '*Epistle to the Romans*,' (*Rom.* xv. 25.). After this he thought to embark at *Cenchrea* for *Syria*, but an uproar of the Jews compelled him to proceed by way of *Macedonia*, and taking ship at *Philippi*, accompanied by *Luke* and the Messengers from the churches bringing their collections, they arrived at *Troas*. (*Acts* xx. 4—6.). St Paul stayed here a few days instructing his converts, and confirmed his authority by raising one *Eutychus* to life. (*ib.* 11.). He, and his companions then sailed to *Assos*, and thence to *Miletus*, where he sent over for the elders of *Ephesus*; and having given them an affectionate address, he sailed for *Tyre*. (xx. 14—35.). While here, St Paul was warned not to go to *Jerusalem* (xxi. 4.); but heedless of the caution he passed on to *Ptolemais*, and thence to *Cæsarea*, where he stayed a short time with *Philip* the Evangelist, and notwithstanding a second warning from *Agabus* of what would befall him, St Paul with his companions went to *Jerusalem*, in order to deliver the collections (*ib.* 17.), and to keep the Feast of Pentecost. A. D. 58.

A. D. 58—60.——*Acts* xxi. 17.—xxvi.

184. *From St Paul's last Journey to his appeal to Cæsar.*—On St Paul's arrival in *Jerusalem*, the collections were immediately delivered to *James*, and the elders; and he then recounted to them the success of his preaching. After which St Paul went into the *Temple*. (xxi. 26.). Here he was soon recognized by the Jews of *Asia*, who quickly raised a tumult, and the mob dragged him out of the *Temple*, and would have killed him had not the captain of the Roman garrison, *Claudius Lycias*, rescued him out of their hands. He was, however, immediately fettered, and taken to the castle (*ib.* 27—40.), where he harangued the people from the stairs. (xxii. 1—22.). Shortly after, the captain gave orders 'that he should be examined by scourging,'

Ephesus? In what cities did St Paul make the longest stay? [h] and how long was each stay? [h] What Epistle did he write while in Ephesus, and in Macedonia, and when again in Corinth? What was the warning of Agabus to St Paul?
 184. Relate what befel St Paul during his stay in *Judæa* after his third apostolic journey.

but on St Paul declaring himself a Roman and free-born, he escaped that infliction, and on the morrow was brought before the Jewish Council. (*ib.* 24—30.). While defending himself, *Ananias* commanded those about him ‘to smite him ‘on the mouth;’ the bold answer of St Paul at this indignity led to his being charged with reviling God’s High Priest; but he knew ‘not that he was the high priest,’ for *Ananias* had been lately deposed, and succeeded by *Jonathan*. The latter, however, having been put to death by Felix about this time, *Ananias* came from Rome and assumed the office without due appointment, and exercised the functions thereof with extreme tyranny. St Paul therefore having been in Jerusalem but a few days, possibly did not know that *Ananias* was assuming *pro tempore* the judicial capacity of the high-priesthood; or perhaps did not choose to acknowledge his usurped authority, (*Jos. Antiq.* xx. 9. 2.); or, as others suppose, the expression (*οὐκ ἤδειν*) should be rendered ‘I did not reflect or consider;’ excusing himself under his extreme excitement. Contentions, however, soon arose between the Sadducees, and Pharisees, which ended in St Paul being taken back to the castle, and his accusers ordered to appear before *Felix*, the governor, in *Cæsarea*: (xxiii. 30.); whither St Paul was conveyed by night to frustrate a plot that had been laid by the Jews against his life. When brought before *Felix*, his defence so satisfied the governor of his innocence, that, after a second hearing at the instance of his wife *Drusilla*, the arguments of the apostle, establishing the fact of the resurrection, and judgment to come, made *Felix tremble*, (xxiv. 10—25.); but expecting a bribe for the release of St Paul, he kept him in prison two years till he was succeeded by *Portius Festus*. The new governor had St Paul brought up for judgment, and wishing to do the Jews a pleasure he purposed sending the Apostle to Jerusalem; but the latter, conscious of the violent hatred of the Jews, “appealed unto *Cæsar*,” the result of which was, the trial of his case at Rome (xxv. 12.). Before the Apostle was sent off, *Agrippa*, and his sister *Bernice*, happening to visit *Cæsarea*, they both desired to hear St Paul. When the latter was brought before them, he pleaded so powerfully, that *Agrippa* exclaimed ‘almost thou persuadest me to be a Christian;’

How was it when making his defence he did not know the high priest? [d] What was the conduct of Felix? who succeeded him? What was the remark of Agrippa on hearing St Paul’s arguments?

xxvi. 28.): in addition to which he observed, 'this man 'might have been set at liberty if he had not appealed unto 'Caesar.' (*ib.* 32.) A. D. 60.

A. D. 60—66.——*Acts* xxvii. xxviii.

185. *St Paul's voyage, and imprisonments at Rome, and death.*—St Paul now embarked for Rome accompanied by *Luke*, and *Aristarchus* the Thessalonian, in a ship of *Adramyttium* under the charge of *Julius*, a centurion of the Italian legion. After leaving *Cæsarea* they touched at *Sidon*, where St. Paul preached, and thence sailed to *Myra*, a city of *Lycia*, and went on to *Crete*. Here they stayed some days, and were advised by the apostle to winter in the Port of the '*Fair Havens.*' The master of the vessel objecting, they pushed on; and after beating about fourteen days the vessel was wrecked on the island *Melita* (Malta.) (*Acts* xxvii.) The whole crew was saved; and after remaining three months to refit, during which St Paul preached the word and healed many afflicted with diseases, they proceeded to *Syracuse*, *Rhegium*, and *Puteoli*; here they stayed again for a few days, and then went on to Rome. On arriving near the city, the brethren came as far as '*Appii Forum*' and the '*Three Taverns*' to meet St Paul, and at length they reached Rome, A. D. 61. in the 7th year of the reign of *Nero*. (*Acts* xxviii. 16.) The apostle was chained to a private soldier for security, but allowed to dwell in his own house: he continued in the city two whole years, preaching uninterruptedly 'those things which concern the Lord Jesus;' (*ib.* 30, 31.), and made many converts, some even of the Emperor's court. (*Phil.* i. 12. 14. 18.) During this period St Paul wrote the *Epistles to the Philippians*, *Ephesians*, *Colossians*, and to *Philemon*, the three latter he sent by *Tychicus*, and *Onesimus*; at last he was released in the 9th year of *NERO*, but by what means is not known. A. D. 63. The apostle now wrote his '*Epistle to the Hebrews,*' and leaving Rome journeyed, as some suppose, to *Spain*, and to *Britain* (*Rom.* xv. 24.); but this is doubtful. St Paul however, accompanied by *Titus* visited *Crete*, where the latter was ordained the bishop of its Church (*Tit.* i. 5.); and afterwards proceeded with *Timothy* to Judæa. A. D. 64.

185. Describe St Paul's voyage to Rome? What befel the vessel at Melita? What was the treatment of St Paul in Rome? *What Epistle did he send from Rome at the*

Having spent some little time here, St Paul accompanied by Timothy visited the Churches of Lesser Asia; passing through *Antioch*, *Cilicia*, and *Galatia*, he stopped at *Colosse*, where *Philemon* had taken a lodging for him (*Phil.* 22.); and wrote here his '*Epistle to Titus*;' he then proceeded to *Ephesus*, where he left *Timothy* (*1 Tim.* i. 3.) and went to *Troas*; here St Paul left his cloak, and certain parchments with one *Carpus*, which he subsequently directed Timothy to bring to him. (*2 Tim.* iv. 13.) He next visited Macedonia, making some little stay at *Philippi*, (*Phil.* i. 25; ii. 24.), where he wrote his '*First Epistle to Timothy*, and then wintered in *Nicopolis*, a city of Epirus, A. D. 65. (*Tit.* iii. 12.) *Titus* came over from Crete to see St Paul, whom he accompanied with *Trophimus* and *Erastus* to *Corinth*, Here St Paul left *Erastus* (*2 Tim.* iv. 20.) and proceeding to *Troas*, he went on to *Crete*, and thence to *Miletum*, where *Trophimus* falling sick was left behind. A. D. 66. The apostle hearing now of the persecutions of the Christians in Rome, hastened thither in company with *Titus* in order to afford them comfort and consolation; it was not long, however, before he was apprehended and imprisoned, (*2 Tim.* i. 16.). His friends now forsook him, except *St Luke*; and after making his defence (*2 Tim.* iv. 11. 16.), he was sent back to prison. Being now sensible of his approaching end St Paul wrote his '*Second Epistle to Timothy*,' desiring him to come to him and bring *Mark* with him, that they might receive his last instructions. (*ib.* 21.). Soon after the apostle was condemned to death, together with *St Peter*. St Paul from being a Roman citizen was beheaded at *Aquæ Salvæ*, three miles from Rome, and his body was buried in the *Ostian way*, June 29th, A. D. 66.: the twelfth year of the reign of NERO. *St Peter*, however, not having the privileges of a citizen of Rome was crucified. (See *par.* 265.)

186. The Miracles performed by *St Paul* as related in the '*Acts*' were:—

same time with that to *Philemon*? [e] and by whom? [e] What did St Paul leave at *Troas*? What Epistle did he write from *Philippi*? Show that *St Paul* visited *Rome* more than once; and contrast the circumstances of his first with his second visit. [h] Who accompanied St Paul at his second visit to *Rome*? What befel him there? What Epistle did he write from *Rome* at this time? What was the manner of his death? [h] When did it take place? By what death did *St Peter* die? Why was the distinction? [h] 186. What miracles were wrought by *St Paul*? [e]

At Cyprus, Elymas struck blind.	Acts xiii.	11.
At Lystra, lame man healed.	xiv.	8—10.
At Philippi, a damsel dispossessed. ..	xvi.	18.
At Ephesus, many diseases cured.	xix.	11, 12.
At Troas, Eutychus raised to life. ..	xx.	10—12.
At Melita, the viper innocuous.	xxviii.	5.
—— the father of Publius, and others, healed		8, 9.

In addition to which are the many 'signs, and wonders, and mighty deeds' alluded to in *Acts* xiv. 3; xv. 12; *Rom.* xv. 18, 19; *2 Cor.* xii. 12; *Gal.* iii. 3. 5; *1 Thess.* i. 5.

187 **Other circumstances** connected with the life of St Paul may be gathered from the Epistles he wrote to the several churches for the purpose of confirming and strengthening them in the faith: and the comparison of them with the history contained in the Acts of the Apostles, and with one another, will be found to give authenticity to the Epistles, and prove the truth of the history in 'The Acts.' This indeed is the argument, and design of *Paley's Horæ Paulinæ*, in the Introduction to which the author says, 'I am about to show that a comparison of the different writings would afford good reason to believe the persons and transactions to have been real, the letters authentic, and the narrative in the main to be true;' and he adds, 'the proper purpose of this work (*Horæ Paulinæ*) is to bring together from the Acts of the Apostles, and from the different Epistles, such passages as furnish examples of 'undesigned coincidence.'

188. In respect of the **Character of St Paul**, bp. Tomline observes, that he was a person of great natural abilities, of quick apprehension, strong passions, firm resolution, and irreproachable life. As a minister of the Gospel, he displayed the most unwearied perseverance, and undaunted courage. He was deterred by no difficulty or danger, and endured innumerable persecutions with patience and cheerfulness. His great glory was to suffer for the name of Jesus; and he continued with unabated zeal to maintain the truth of Christianity against its bitterest and most powerful enemies. He watched with paternal care

187. Whence may other circumstances connected with the life of St Paul be gathered? *What is the argument of Paley's 'Horæ Paulinæ?'* [a] 188. What is the character of St Paul? How many Epistles did he write?

over the churches which he had founded, and was always ready to strengthen the faith, and regulate the conduct of his converts, by such directions and advice as their circumstances might require: so that the exertions of St Paul in the cause of Christianity were not confined to personal visitation, and instruction; but with the view of expounding the true doctrines of the Gospel, of deciding controversies, of refuting errors, and enjoining the observance of moral duties, he also wrote *fourteen Epistles* to individuals or churches: these are now extant, and form a part of our Canon of Scripture.

189. St Paul may be looked upon also as an **independent witness** of the Gospel, in that he was an 'apostle, not of men, neither by man,' as he informs us, but 'by Jesus Christ, and God the Father, who raised him from the dead.' (*Gal. i. 1.*). Adding further, that 'the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ' (*ib. 11, 12.*); implying that what he taught he did not acquire second hand from the lips of man, as the false teachers averred against him, but that he was informed of the doctrine through the immediate *revelation* of Jesus Christ. These revelations may have been made to him at his conversion (*Acts xxvi. 15-18.*); or immediately following, when he was in a state of trance (*Acts ix. 9.*); or when caught up in a vision into the third heaven, (*2 Cor. xii. 2.*); or perhaps it might have been during his trance in the temple, (*Acts xxii. 17.*). He certainly was no eye-witness of our Lord's ministry, nor an ear-witness of the doctrines Christ taught, when he was upon the earth.

190. Of **St Paul's Epistles**, the first thirteen have been universally ascribed to him; they have all been either referred to, or quoted by, one or more of the Apostolic Fathers, and by the early Christian writers down to the fourth century. Some doubts, however, were entertained in respect of the *Epistle to the Hebrews* having been written by St Paul, which will be spoken of hereafter; and it is for this reason that it stands the last of St Paul's Epistles. It should be observed that the *Arrangement* of the Epistles in our Bibles is not according to *Chronological* order, but with

189. *How was St Paul an independent witness of the Gospel?* [a] 190. Have all St Paul's Epistles been universally assigned to him? How do you account for the order of their arrangement in our Bibles? K

some regard to the importance of the Churches or persons addressed. The *Epistle to the Romans* is placed first, probably because when the Gospel was propagated, Rome was the mistress of the world. The Epistles to the *Corinthians* next, because *Corinth* was then the capital of Greece. The Epistle to the *Galatians* follows, because they were the inhabitants not of a city, but of a country of Asia Minor, in which several Churches had been founded. This is followed by the Epistle to the Ephesians, *Ephesus* being the principal city of Asia Minor. *Philippi* was a Roman colony, which perhaps might cause the Epistle to the Philippians to be placed before those to the *Colossians*, and to the *Thessalonians*, whose cities were not distinguished by any particular circumstance. The Epistles to *Timothy* have the precedence amongst those addressed to individuals, because perhaps there are two of them, or because they are the longest, or because Timothy was a favourite and frequent companion of St Paul. Then follows the Epistle to *Titus*, who was a preacher of the Gospel; and the last of these Epistles is that to *Philemon*, who was probably a private Christian. Finally comes the *Epistle to the Hebrews*, from the reason above stated.—*Elem. Theol.*

191. In regard to the style of St Paul's writings, it may be observed, that we do not meet with the smooth polished sentences, and nice proprieties of pure Greek composition; but that which we might naturally expect from one born and educated in a city where the Greek spoken was confessedly provincial, and who had been accustomed to the close study of the Hebrew of the Old Testament, and the conversational use of the Syro-chaldee. Moreover, possessing an ardent temperament and uncommon acuteness and readiness of thought, and from his 'care of all the Churches,' St Paul was compelled to write with great rapidity, and, it is supposed, without bestowing much time in methodizing or digesting what he had written. From his peculiar temperament, indeed, he appears to have been averse to the trammels of regular composition; hence the long and involved sentences, the abrupt transitions, the harsh constructions, the perpetual parentheses, and parentheses within parentheses, the continual digressions and sudden returns to the original subject, the frequent changes of persons, and lastly, the propounding of objections with the answers subjoined without any formal intimation. The

191. *What is the style of St Paul?* [a] What has been observed in respect of his reasoning powers?

Apostle also abounds in the figures of speech, especially in metaphor, and imagery. As to his *reasoning*, the profound logician Locke observes 'if any shall say St Paul is not a 'conclusive reasoner, it is a proof that they themselves understand nothing of reasoning.'

192. There are many words and phrases peculiar to St Paul very frequently to be met with throughout his Epistles, which bear some testimony to their authenticity. They have been collected by Wetstein, Schmidt, Professor Stuart, and others; and from their lists the following selection has been made by Horne:—

ἀγιάζειν, to cleanse from sin, i. e. to expiate, liberate from the imputation of sin, to render God propitious. (*Eph.* v. 26; *Heb.* ii. 11; x. 10; xiii. 12.).

καταργεῖν, to annul, abolish, abrogate. (*Rom.* iii. 3. 31; vi. 6; *1 Cor.* i. 28; *Gal.* v. 11; *Heb.* ii. 14.).

κληρονομος, lord, or possessor. (*Heb.* i. 2; *Rom.* viii. 17.).

μαχαίρα, a sword, for the word of God. (*Eph.* vi. 17; *Heb.* iv. 12.).

μεσιτης, Mediator, to denote Jesus Christ. (*Gal.* iii. 19, 20; *1 Tim.* ii. 5; *Heb.* viii. 6.).

νηπιοι, children in religion, i. e. those who are comparatively ignorant and uninformed. (*Rom.* ii. 20; *1 Cor.* iii. 1; *Eph.* iv. 14; *Gal.* iv. 3; *Heb.* v. 13.).

Instruction for such persons he terms *milk*; and for strong persons (*τελειοι*), i. e. those who are well taught, it is (*βρωμα*) *meat*, and *στερεα τροφη*, or *strong meat*, (*1 Cor.* iii. 2; *Heb.* v. 14.): and their advanced or mature state of Christian knowledge is called *τελειοτης*.

Οικος Θεου, the House of God, i. e. the Church. (*1 Tim.* iii. 15; *Heb.* iii. 6.).

Ὁμολογια, religion, religious or Christian profession. (*2 Cor.* ix. 13; *Heb.* iii. 1; iv. 14; x. 23.).

σκια, a shadow, i. e. a shadowing forth, or adumbration, as opposed to the perfect image, or delineation. (*Col.* ii. 17; *Heb.* viii. v.; x. 1.).

σπερμα του Αβρααμ, the seed of Abraham, or Christians, (*Gal.* iii. 29; *Heb.* ii. 6.).

To which may be added the *agonistic* expressions having allusion to the games and exercises practiced in Greece, and other parts of the Roman Empire, and likewise in Jeru-

192. What words and phrases prove St Paul to have written the Epistles? [b]

salem and Cæsarea by Herod; as—‘They which run in a race run all; but one receiveth the prize, &c.’ (οἱ ἐν σταδίῳ τρεχόντες, κ. τ. λ.) 1 Cor. ix. 24.

‘I press towards the mark for the prize, &c.’ (κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον κ. τ. λ.) Phil. iii. 14.

‘If a man also strive for masteries yet is he not crowned, &c.’ (ἐὰν δὲ καὶ ἀθλή τις, οὐ στρεφανοῦται κ. τ. λ.) 2 Tim. ii. 5.

‘I have fought the good fight, I have finished my course, &c.’ (τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρομον τετέλεκα κ. τ. λ.). ‘Henceforth there is laid up for me a crown of righteousness, &c.’ (λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος κ. τ. λ.). 2 Tim. iv. 7, 8.—Compare also Heb. vi. 18; xii. 1—3. 4. 12. (Introd. to Scrip. iv. p. 419.).

193. St Paul is thought to have been familiar with the Greek Tongue from the quotations he makes from several Greek Poets; as in Acts xvii. 28. ‘as certain also of your own poets have said, for (they have declared that) we are his offspring’ (τοῦ γὰρ καὶ γένος ἐσμέν); these words occur both in Aratus, Phœn. v., and in a hymn of Cleanthes on Jupiter, v. 5. So in 1 Cor. xv. 33, ‘Be not deceived, for evil communications corrupt good manners,’ (φθείρουσιν ἡθῆ χρηστὰ ὁμιλίας κακαί); these words are found in Menander, who it is thought borrowed them from Euripides, where also they may be found; the proper reading, however, would be χρῆσθ’ not χρῆστα, in subjection to the metre. Again, in Titus i. 12. we read ‘one of themselves, a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies,’ (Κρήτες αἰεὶ ψευδοῦνται, κακὰ θηρία, γαστέρες ἀργαί); the prophet alluded to was Epimenides, from whom Callimachus adopted a part of the passage (Hymn on Jove, v. 8.); whence some critics, as Theodoret, Ecumenius, Theophylact, and others, have erroneously attributed the original to him, who was a Cyrenian, whereas Epimenides was the Cretian. In three passages in the Epistles to Timothy, Dr. Clarke fancies the Apostle had in his mind the same sentiments as were expressed by certain of the Greek poets, although St Paul does not adopt their words; he considers 1 Tim. vi. 15. to resemble a passage of Æschylus in his ‘Suppliants,’ (line

193. Does St Paul give any quotations which would lead us to suppose him to have been familiar with the ancient Greek Poets?

520. ed. Porson): and 1 *Tim.* vi. 16, to resemble a passage of *Sophocles* in his 'Antigone.' (line 608. ed Brunck): and lastly 2 *Tim.* iv. 7. to resemble *Euripides* in his *Alcestis*, (line 644.).

St Paul's Epistle to the Romans.

194. **Christians at Rome, &c.** — HISTORY does not inform us who it was that introduced Christianity into Rome: it was doubtlessly preached there at a very early period, and probably, by those 'strangers of Rome, Jews, and proselytes,' (*Acts* ii. 10.), who had come to Jerusalem to the feast of Pentecost, and there witnessed the effect of the first effusion of the Holy Ghost; and which so operated upon them that upon their return home they proclaimed the Gospel of Christ. Be this as it may, Christianity appears to have greatly flourished there, for when St Paul wrote this Epistle he informs us that the faith of the Roman Christians was such as to be 'spoken of throughout the whole world.' (*Rom.* i. 8.). Prior to this letter the Apostle had not himself visited Rome (i. 13; xv. 23.); he had, however, learned from Aquila, and Priscilla, who had been banished from that city by the edict of Claudius, and with whom he resided during his first visit to Corinth, what the state of Christianity then was in the imperial city. From their account, with the little information he may have gathered in his journeys, St Paul was induced to write this Epistle to the Christians of Rome, who were partly Jewish, and partly Gentile converts; and appear to have been much harassed with the errors of certain Judaizing teachers.

195. These **Judaizing** teachers, by their enjoining 'except ye be circumcised after the manner of Moses

194. By whom is it supposed that Christianity was introduced into Rome? Where did St Paul get his information respecting the Church in Rome? 125. *Show how the Gospel was impeded by Judaizing teachers?* [c]

'ye cannot be saved' (*Acts* xv. 1.), very much impeded the progress of the Gospel; for this Mosaic rite obliged those heathens who submitted to it to a strict observance of the whole law (*Gal.* v. 3.), which is implied in the expression 'after the manner of Moses;' (*Acts* xv. 5. 24.): and they maintained that this was necessary to salvation; by which doctrine they 'subverted the souls' of the Gentile converts (*ver.* 24.), causing them to fall from the grace of the Gospel offered to them without circumcision (*Gal.* v. 4.). Among the pharisaic zealots, it was a very common maxim that 'all uncircumcised persons go to hell,' (*omnes præputiati descendunt in gehennam.* *P. Eliezer*, c. 29. p. 66.)

196. **The Time, and Place.** Very little doubt can be entertained as to the time *when* St Paul wrote this Epistle to the Romans; from internal evidence there is every reason to believe that it was written just before his departure to Jerusalem in A. D. 57—8. to carry thither the contributions from Macedonia, and Achaia, for the relief of the poor brethren in Judæa. (*Rom.* xv. 25, 26.). And as we find among the persons sending salutations to Rome (in *ver.* 21.) the names of Timothy, and Sosipater, (or Sopater a noble Beraean), who, we also read in *Acts* xx. 1—4., were at this time with St Paul during his stay in Greece, where he 'abode three months;' and likewise that when he returned through Macedonia, 'they accompanied him into Asia,' there is no doubt that this epistle was written at *Corinth*, the capital of Greece. Moreover, we find, 'Gaius mine host saluteth you;' (*Rom.* xvi. 23.): now this Gaius was a resident of Corinth, with whom St Paul lodged, and whose baptism is spoken of in *1 Cor.* i. 14. Again, 'Erastus the chamberlain of the city saluteth you,' (*Rom.* xvi. 23.): this individual was the treasurer (*οικονομος*) of the city, and 'abode in Corinth,' as St Paul himself tells us in *2 Tim.* iv. 20. Lastly, St Paul recommends to the brethren in Rome 'Phœbe, our sister which is a servant (*διακονου* *deaconess*) 'of the church which is at Cenchrea,' (*Rom.* xvi. 1.): this Cenchrea was the sea port of Corinth, on the eastern side of the Isthmus; and Phœbe was the bearer of the epistle. All this therefore confirms the opinion that the Epistle to the Romans was sent from *Corinth* A. D. 57—8.; and, as we see in *Rom.* xvi. 22., was written at the dictation of St Paul by the hand of one Tertius, who acted as his amanuensis.

196. When, and where, did St Paul write his Epistle to the Romans? Who took it to Rome?

197. Its Design. The object of this Epistle is thought to have been to strengthen the believers in their faith, and guard them against the teaching of the Judaizing Christians, and the arguments of the unbelievers:—in short, to remove the prejudices of both Jews, and Gentiles. To this end St Paul argues fully upon the Gospel doctrine of *Justification by Faith* (ch. i—v.), then upon *Sanctification*, and *Consolation* (vi. — viii.), which he defends from the *objections* that may be brought against those doctrines (ix.); he then *confirms* his position, that the unbelieving Jews must perish, and the Gentiles be admitted, (x, xi.); after which he *exhorts* both Jews and Gentiles to the practice of every moral duty (xii—xv.); and then concludes (xvi.).

198. The Epistle to the Romans may thus be analyzed:—

(a) The <i>Introduction</i>	ch. i.	1—15.
(b) The Doctrine of <i>Justification</i> advanced.		16—18.
The Gentiles are guilty of violating the law of nature		19—32.
The Jews are guilty of violating the law of God given to them by Moses.	ii.	
The objections of the Jew to be equally guilty with the Gentile answered.	iii.	1—19.
No works either of the law of nature, or of Moses, can attain salvation. <i>Justification</i> is by Faith alone		20—30.
Justification by Faith confirmed by the Old Testament	iv.	
The fruits of this Justification, and that it is open to <i>all men</i>	v.	
(c) Our <i>Sanctification</i> and <i>Consolation</i> shown in 'Justification by faith' producing holiness of life, and not the deeds of the law	vi.	
'We are not under law but under grace' advanced; objections rebutted	vii, viii.	1—17.
The trials of this life are for good, and end in future glory	viii.	18—39.
(d) The objections to the Doctrine of <i>Justification by Faith</i> anticipated and re-		

197. What was the design of the Epistle to the Romans?

198. Analyze the Epistle to the Romans. Give an analysis of the first eight chapters. [a] Of the remaining chapters.

- moved, showing the rejection of the Jew, and the admission of the Gentile. ix.
 The cause of the rejection of the Jew. . . . x.
 The rejection of the Jews not universal and for ever xi.
 (e) *Exhortation* to practical duties, as devotion to God, and conduct to each other. xii.
 To political, and social duties. xiii.
 To mutual forbearance between Jews and Gentiles xiv.
 To mutual fellowship and love between the Roman Christians. xv. 1—24.
 (f) *Conclusion*, and Salutations. xv. 25—33. xvi.

199. **On Chap. vii.** There are different opinions entertained in respect of the argument of chapter vii. (I) It is supposed by some that St Paul intended to prove the inefficacy of *any law* to sanctification, and that the grace of the Holy Spirit under the Gospel supplies that defect, for 'ye are not under the *law* but under *grace*:' alluding to the *law of nature* as well as to the *law of Moses*. This opinion is adopted by Crellius, Estius, Schoettgen, Koppe, Macknight, Wakefield, Middleton, and Bloomfield. Most commentators, however, both ancient and modern, consider the word Law (*νομος*) here as limited to the *Mosaic law*. (II) The chief difficulty, however, is in the application of the *first four verses*, which has caused indeed great diversity of opinion. Prof. Stuart says, 'the difficulty with most commentators lies principally upon their insisting upon too minute comparison between the conjugal connexion here mentioned, and the connexion of Christians with the law. A minute and exact comparison cannot be made; for, (1) the apostle represents the *husband* as dying, and the *wife* as becoming *free* in consequence of his death. Then (2) Christians are said to *die to the law*, (not the law to them), and they are thus prepared to be affianced to Christ; i. e. the party who *dies* is, in this last case, represented as married to another: while in respect to the literal *conjugal* union, it is of course only the party who *lives* that can be joined to another. This apparent *dissimilitude* between the two cases has given great trouble to commentators; and in fact it appears inexplicable, unless we acquiesce in a mere general point of similitude, as to the

199. *What are the different opinions on the argument of chapter vii.* [a]

'things compared without insisting on minute and circumstantial resemblances.' (*On the Romans* p. 270.) According to *Augustine*, 'Tria sint; anima tanquam mulier, passiones peccatorum tanquam vir, et lex tanquam lex viri?' (*Prop.* 36.) *Beza* says, 'The old man is the wife, sinful desire the husband, sins the children.' *Origen*, *Chrysostom*, *Calvin*, and others, affirm, 'men are the wife, the law the former husband, Christ the new one.'

St Paul's First Epistle to the Corinthians.

200. **Christians at Corinth.**—The city of *Corinth* standing on the Isthmus called after its name, was the capital of Achaia, and a place of great commercial resort, possessing a large, wealthy, and most licentious population. St Paul introduced *Christianity* here about A. D. 52, when he resided eighteen months among them, and brought over many both of Jews and Gentiles to a belief in the Gospel; the latter however composed the greater number of the converts (*Acts* xviii. ; 1 *Cor.* xii. 2). On his departure, he was succeeded by *Apollos*, who was very successful in his preaching, being 'an eloquent man, and mighty in the Scriptures.' (*Acts* xviii. 24—28.). *Aquila*, and *Sosthenes* were also fellow-labourers here (*ib.* 2. ; 1 *Cor.* i. 1.). Not long after, however, the peace of the Corinthian church was much disturbed by the intrusion of numerous false teachers: some *Judaizing*, striving to enforce the obligation of the Mosaic law; others *philosophizing*, giving such extent to Christian liberty as to sanction the indulgence of licentiousness, uncleanness, litigation, covetousness, uncharitableness, arrogance, feasting with idolaters at their sacrifices, want of decorum in their public worship, denying even the resurrection of the dead, and holding in little esteem the Sacrament of the Lord's

200. What was the state of the Corinthian Church that called for St Paul's First Epistle to the Corinthians? Who founded the Church at Corinth? By whom was this Epistle

Supper. Both classes of teachers possessed great powers of eloquence, and particularly aimed at the subversion of St Paul's apostolical authority, and the undermining of his influence, in order that they might the better indulge in those excesses so repugnant to the design and spirit of the Gospel. This state of things was communicated to the Apostle during the close of his second visit to Ephesus (A. D. 56—7.) partly by some of the family of one Chloe (1 Cor. i. 11, 12.), and partly by communications from the Corinthian brethren themselves (vii. 1.) as well as by common report (v. 1.); and the result was the appearance of this Epistle, which St Paul sent by Titus whom he directed to bring back word how the Corinthians received it.

201. **The Time, and Place.** This Epistle was written at *Ephesus* (1 Cor. xvi. 8.) during St Paul's second visit to that city in A. D. 56-7., about three years after his leaving Corinth (A. D. 52-3.). The Postscript stating it to have been written at Philippi is incorrect: indeed, none of the Postscripts attached to the Epistles are of any authority; they form no part of the Apostolical writings. (See *Paley's* Hor. Paul. iii. n. 12.).

202. **Its Design.** The object of St Paul in this *First Epistle to the Corinthians* was (1) to support his Apostolical authority, and vindicate himself against the charges of his adversaries; (2) to correct the abuses and corruptions that disgraced their church, and get rid of the numerous sects and factions into which it was divided; and (3) to answer the questions which the Corinthian brethren had proposed to him.

203. **The First Epistle to the Corinthians** may be thus *analyzed* :—

(a) <i>Introduction</i> , laudatory	ch. i. 1—9.
(b) His <i>Reproof</i> of their divisions.....	10—31.
Vindicates himself, and the ministry ...	ii. iii. iv.
Reproves incest, and profligacy	v.

conveyed to Corinth? 201. When, and where was the First Epistle to the Corinthians written? 202. What was its design? 203. Give an Analysis of the First Epistle to the Corinthians?

Reproves covetousness, and litigation....	vi.	1—11.
——— fornication		12—20.
(c) His <i>answers</i> to their queries:—		
upon the marriage-state	vii.	
upon idol-offerings, and eating them	viii.	
Vindication of himself (again)	ix.	
Exhortation to act as Christians	x.	1—13.
——— against idolatry		14—24.
upon idol-offerings (again)	25—33.	xi. 1.
upon men, and women in public worship		2—16.
upon receiving the Lord's Supper		17—34.
upon spiritual gifts	xii.	
upon love and charity.....	xiii.	
upon prophesying and diversity of tongues	xiv.	
The Resurrection of the dead maintained	xv.	
(d) <i>Conclusion</i> , and Salutations	xvi.	

St Paul's Second Epistle to the Corinthians.

204. TITUS having delivered the First Epistle to the Corinthians, and observed how well it was received by them, he returned to *St Paul*, whom he found in Macedonia, having been compelled to quit Ephesus from the riot occasioned there by Demetrius. He communicated to the Apostle the good reception his letter had met with, and that the Corinthians very much regretted their past behaviour; they appeared also to be very warmly attached to him (2 Cor. vii. 7—9.); and in obedience to his commands had excommunicated the individual guilty of incest: yet there were still among them many adherents to the false teachers, who continued to speak derogatory to St Paul's character, and apostolic mission; even furnishing themselves with pretended arguments from that very Epistle Titus had delivered. St Paul, it seems, had formerly promised that when he left Ephesus he would visit Corinth, pass from



204. What gave cause for the writing of the Second Epistle to the Corinthians? What did the adversaries of St Paul say against him?

thence into Macedonia, and return again to Corinth (2 Cor. i. 15, 16.); but the unhappy condition of the Corinthian Church induced him to alter his intention, since he must have treated them with great severity. (*ver.* 23.). This matter the adversaries of the Apostle took up as an argument to prove that one so irresolute and unsteady could not be a prophet; and that St Paul was furthermore too much afraid of them ever to come to Corinth again. The Apostle hearing this account from Titus, determined to write this *Second Epistle to the Corinthians*.

205. **The Time, and Place.** St Paul was in Macedonia when Titus informed him of the state of the Corinthian Church, and he immediately determined to write to them this *Second Epistle*. He was at *Philippi*, and it was within a twelvemonth of his writing the previous Epistle. The Apostle addresses not only the Christians of Corinth, but of all Achaia (2 Cor. i. 1, 2.), and he writes not in his own name alone, but also in that of Timothy, who was now his companion; and St Paul sent it to Corinth by Titus and his colleagues, who were going thither from Macedonia collecting the contributions for the poor brethren in Judaea. A. D. 57—8.

206. **Its Design.** The object St Paul had in view in this Epistle was to confirm the Corinthian disciples in their right views and conduct, to give them some additional advice in respect of holiness of life, and to caution them against those false teachers who were still striving to turn them from the faith; he explains likewise the reason why he did not visit Corinth as he had proposed, vindicates himself from the attacks of his adversaries by showing the sincerity and integrity of his ministry; and exhorts them to a liberal contribution for the poor saints in Judaea.

207. **The Second Epistle to the Corinthians** may be thus *analyzed* :—

(a) *Introduction*, wherein St Paul speaks of the consolations he had under his sufferings... i. 1—14.

205. When, and where, was the Second Epistle to the Corinthians written? 206. What was the design of this Epistle? 207. Give an analysis of the Second Epistle to the Corinthians.

Vindicates himself in respect of his visit to them.....		15—24.
His reasons for writing to them.....	ii.	1—4.
He forgives the incestuous man.....		5—11.
Speaks of his regard for them, and the success of his ministry,.....		12—17.
The Gospel ministry, and its doctrines....	iii, iv, v.	
To preach Christ, and inculcate certain duties.....	vi.	1—10.
To avoid unbelievers.....		11—18.
His regard for the Corinthians.....	vii.	
(b) <i>Exhortation</i> to contribute for the brethren in Judæa.....		viii, ix.
(c) <i>Vindicates</i> himself against the charges of his adversaries.....	x.	
His zeal for the Corinthians.....	xi.	1—15.
Enumerates his sufferings, &c.....		16—33.
Advances his own authority.....	xii.	
(d) <i>Conclusion</i> , with admonitions.....	xiii.	1—11.
Salutations &c.....		12, 13.

St Paul's Epistle to the Galatians.

208. THE Galatians were a people descended from those ancient *Gauls*, who, about B. C. 240, settled themselves in this district of Asia Minor, and from whom they derived their appellation. They were converted to Christianity by St Paul in A. D. 47., in his first Apostolic journey shortly before the council held in Jerusalem (See *par.* 180.); but he had not long left them before a certain *Judaizing* teacher crept in, and urged upon the Galatians with considerable success the necessity of circumcision, and a strict observance of the Mosaic Law, particularly the observance of the Jewish festivals, and sabbatical years; at the same time strengthening his arguments by representing St Paul as *no Apostle*, but merely a *deputy* sent from the Church in Jerusalem, which itself, as well as St Paul, he affirmed, had

208. Who were the Galatians? When, and by whom were they converted?

always privately advocated conformity to the rites and ceremonies of the Law. To counteract these impressions St Paul with some asperity was induced to write this Epistle to the Churches of Galatia, and with his own hand (*Gal. vi. 11.*); and we find that its genuineness was never questioned; it was even acknowledged by the heretic Marcion.

209. **The Time, and Place.** When this Epistle was written there is some diversity of opinion; it is generally supposed, however, to have been written about A. D. 52 or 53, between St Paul's second (A. D. 51.) and third (A. D. 55.) visit to Galatia; during which interval he was in *Macedonia* on his way to *Corinth*, from one of which places therefore it is supposed to have been written. Michaelis thinks St Paul was in *Thessalonica* when he wrote it: Macknight says it was written at *Antioch*; others say at *Ephesus*.

210. **Its Design.** St Paul hearing of the successes of the Judaizing teachers among the Galatian converts, wrote this Epistle to counteract their efforts, and re-establish the Galatians in the true Christian faith, and practice. The leading subject of this Epistle is '*justification by faith, without the works of the Law*;' the same subject as the Epistle to the Romans, but not handled so widely, nor so argumentatively. Here St Paul proceeds to prove his Apostleship; then denies the necessity of conformity to the Mosaic Law; vindicates the doctrine of faith without the Law; exhorts to holiness of Life; and after a brief recapitulation concludes with a benediction.

211. **Compared.**—In this Epistle there are many circumstances recorded which will also be found in the Acts of the Apostles: yet, says Paley, 'the Epistle to the Galatians, and the Acts of the Apostles were written without any communication with each other:' in proof of which, he brings forward the circumstances connected with St Paul's being at Damascus as recorded in the Acts (*ch. ix. 19—26.*), and as recorded in the Galatians. (*ch. i. 15—18.*). In the latter, mention is made of 'the journey into Arabia,'

209. When, and where was the Epistle to the Galatians written? 210. What was the design of the Epistle to the Galatians? *What is the leading subject of this Epistle?* [a] 211. *Shew that the Epistle to the Galatians was written without reference to the Acts.* [c]

which is omitted in the former, this therefore proves that 'there existed no correspondence between these writers.' Again, in *Gal.* ii. 1. we read 'Then fourteen years after I went up again to Jerusalem:' this journey was either the one recorded in *Acts* xv. when Paul and Barnabas went from Antioch to Jerusalem to consult the Apostles and elders on matters touching the Gentile converts, or it was another journey which the Acts does not speak of; the discrepancy of the accounts in the one case, and the omission in the other, is another proof that there was no communication between the two writers. So again, St Peter's visit to Antioch, and his dispute there with St Paul mentioned in *Gal.* ii. 11—21., and omitted in the Acts is another proof of the independence of the two writers.

212. The **undesigned coincidences** to be met with in this Epistle and the Acts of the Apostles afford strong testimony to the truth of many facts recorded in the latter: (a) St Paul's proficiency in the religion of his fathers is spoken of in the *Acts* xxii. 3; so is it in *Gal.* i. 14.—(b) His persecution of the Church, in *Acts* viii. 3; so in *Gal.* i. 13.—(c) His conversion on the way to Damascus, in *Acts* ix. 3—6.; so in *Gal.* i. 15—17.—His preaching immediately after, in *Acts* ix. 20.; so in *Gal.* i. 15.—(d) His journey from Cæsarea to Tarsus in Cilicia, in *Acts* ix. 30; so in *Gal.* i. 21.—(e) His stay in Antioch, in *Acts* xi. 25, 26; xiv. 26; so in *Gal.* ii. 11. 13.—(f) The stated residence of the Apostles was in Jerusalem, we learn from *Acts* viii. 1; xv. 2; so in *Gal.* i. 17.—(g) Lastly, two Jameses are spoken of in *Acts* xii. 2, and in xv. 13; and this is also implied in *Gal.* i. 19. (Hor. Paul. c. v.).

213. The **Epistle to the Galatians** may be thus analyzed:—

(a) Introduction	i.	1—5.
St. Paul vindicates his doctrine, and authority		6—24. ii.
(b) Argues <i>against</i> circumcision, advancing Justification by faith without the deeds of the Law	iii.	iv. 1—7.
His regard for the Galatians		8—20.
The two covenants illustrated		21—31.

212. Show that the Epistle to the Galatians bears testimony to many of the facts recorded in the Acts of the Apostles. [c] 213. Give an analysis of the Epistle to the Galatians.

(c) <i>Exhortations and Instructions</i> as to doctrines v.	1—12.
As to practical duties in general	13—26.
The duties particularized	vi. 1—10.
Recapitulation, and conclusion.....	11—18.

St Paul's Epistle to the Ephesians.

214. Ephesus was the chief city of proconsular Asia, and celebrated for its temple of Diana, which was one of the seven wonders of the world. The people were notorious for their idolatry, and practice of magic arts (1 *Tim.* i. 1 ; ii. 3 ; *Acts* xix. 18, 19.) ; for their profligacy, drunkenness, and obscenity (*Eph.* v.) ; as well as for their vanity in dress. (1 *Tim.* ii. 9, 10.). St Paul paid a short visit to this city about A. D. 54. (*Acts* xviii. 19—21.) ; and in the following year returned, and took up his abode for nearly three years. (xix ; xx. 31.). During this period he made many converts to Christianity, and established a very considerable Church ; to which he wrote this Epistle in the early part of his first imprisonment at Rome ; (A. D. 61.) and sent it by Tychicus. The Apostle at the same time wrote three other Epistles, one to the Colossians, one to the Philippians, and the other to Philemon.

215. To the Laodiceans.—Some critics, as Grotius, Mill, Wetstein, Vitringa, Benson, Paley, and others, suppose this Epistle to have been addressed to the *Laodiceans*, and not to the *Ephesians* ; and to be the one referred to in the Epistle to the Colossians, in these words :—‘and that ye likewise read the Epistle from the Laodiceans.’ (iv. 16.) Tertullian accuses the heretic Marcion of making this assertion ; but Theodoret, Cave, Michaelis, and others consider the Epistle alluded to as one *from* the Laodiceans to St Paul, and not from St Paul to the Laodiceans, which, however, if there ever was one, is lost. One ground of ar-

214. Where was Ephesus, and who founded the Church there? and when? 215. How do you explain the supposition that this Epistle was addressed to the Laodiceans? What other ground of objection has been raised?

gument advanced against this Epistle being addressed to the Ephesians is, that there are no allusions to St Paul ever having been among them, but the very opposite, as in *Eph.* i. 15; iii. 2; iv. 21; yet these passages, particularly the two latter, imply otherwise when correctly interpreted,—when i. e. *εἴγε* is rendered ‘since’ instead of ‘if’ in iii. 2, and ‘*inasmuch as*’ instead of ‘if so be’ in iv. 21.—The general opinion, however, declaring this Epistle to have been addressed to the Ephesians is supported by the unanimous voice of antiquity. Ignatius a contemporary of the Apostles makes mention of only one book of the New Testament, and that is this book: he speaks of it several times as St Paul’s Epistle to the Ephesians: this testimony is confirmed by Irenæus, Clement of Alexandria, Tertullian, Origen, Cyprian, Eusebius, and all subsequent writers without exception; and therefore full credit is to be given to the reading in our Bibles, ‘Paul, an Apostle of Jesus Christ, by the will of God, to the saints which are at *Ephesus*.’ (*Eph.* i. 1.) There is also an opinion entertained by Bengel, Usher, Michaelis, and some others, that this Epistle is a kind of *circular letter* intended for the use of all the other Churches of Asia Minor, which were regarded in the light of daughters to the Church of Ephesus. (*Acts* xix. 10.). See *Lardner* vol. vi. *Michaelis* iv.

216. **The Time, and Place.** From internal evidence, (*ch.* iii; iv. 1; vi. 20.) we gather that this Epistle was written during St Paul’s first imprisonment at Rome; and from finding no expression intimating any anticipation of an early release, and which can be found in the other Epistles written from the same place, it is generally supposed to have been indited at the commencement of the Apostle’s imprisonment; probably in A. D. 61.

217. **Its Design.** Having no occasion for censure, nor questions of controversy, this Epistle furnishes us with the overflowings of St Paul’s fervid mind upon the great and important truths of the Gospel dispensation. ‘In this ‘Epistle,’ says Mr. Coleridge, ‘the divinest composition of ‘man, we have contained every doctrine of Christianity: ‘*first*, those doctrines *peculiar* to Christianity, and *then* ‘those precepts *common to it* with natural religion.’ It abounds in the sublimest thought, the most pious exhorta-

216. When, and where, was the Epistle to the Ephesians written? 217. What was its design? *In what do the Epistles to the Ephesians, and Co'ssians agree?*

tion, and most affectionate admonition; and for variety and depth of doctrine, exalted metaphor, and animated fervour of style, it stands unrivalled: its design was the confirmation of the Ephesians, and other Asiatic Churches in the true faith and practice of the Gospel; by showing forth the love of God, the excellency of Christ, the equality of the Gentile with the Jew, and the social duties they owe to each other. It contains six chapters, three of which are doctrinal, and three practical. The exuberant animation of the Apostle, however, upon the subjects here treated of could not be confined within the limits of one short Epistle, and we therefore find him expatiating on the same topics in the *Epistle to the Colossians*, in which many expressions will be met with in perfect agreement with the sentiments developed in this Epistle to the *Ephesians*. (See *par.* 228.). In short, the former Epistle will be found a most excellent comment on the latter, and reflect much light upon its meaning. The leading doctrine indeed of both Epistles is the union of Jews and Gentiles under the Christian dispensation; and that doctrine is established in both by the same arguments, or, more properly speaking, illustrated by the same similitudes:—‘one head,’ ‘one body,’ ‘one new man,’ ‘one temple,’ are in both Epistles the figures under which the society of believers in Christ, and their common relation to Him as such, are represented. *Paley*, Hor. Paul. (See further, *par.* 228).

218. The Epistle to the Ephesians may be thus analyzed:—

(a) <i>Doctrinal.</i>	Introduction	i.	1—14.
	Thanksgiving		15—23.
	Gentiles and Jews saved by grace	ii.	1—10.
	The case of the Gentiles		11—13.
	Their redemption, and privileges		14—22.
	St Paul their minister, his prayer	iii.	
(b) <i>Practical.</i>			
	Exhortation to unity, and love	iv.	1—16.
	————— to holiness of life		17—24.
	————— on certain sins, and virtues	v.	1—21.
	Duties of wives		22—24.
	————— husbands		15—33.
	————— children	vi.	1—3.
	————— parents		4.

218. Give an analysis of the Epistle to the Ephesians.

Duties of servants	5—8.
——— masters.....	9.
Maintain Christian warfare.....	10—20.
Conclusion	21—24.

St Paul's Epistle to the Philippians.

219. **Philippi** was a Roman colony of Macedonia, not far from Thrace; comprising a city of no very great extent, yet in which St Paul made many converts, who became the first European Church established by him; they were celebrated for their gratitude, liberality, and practical Christianity A. D. 50—1. (*Acts* xvi. 9—40.). St Paul paid them a second visit a few years afterwards A. D. 57. (xx. 6); and from his expressions in this Epistle we may judge that he had the tenderest regard for them, while they in return entertained a truly affectionate attachment for St Paul, of which indeed they gave the strongest evidence; for while preaching at Thessalonica, and in Achaia, the Philippians alone of all his converts made a subscription 'once and 'again' for his support, rather than he should be chargeable to the Thessalonians, and the converts of Greece. (*Phil.* iv. 15, 16; *2 Cor.* xi. 8, 9.). They also contributed to his necessities when staying in Corinth. (*2 Cor.* xi. 8, 9.). And so likewise on hearing of the Apostle's imprisonment in Rome, with their accustomed zeal they contributed largely that he should not want for necessaries: some delay, however, arose from having no opportunity to send to him, till at last Epaphroditus, one of their Presbyters, undertook to carry their contributions. (*Phil.* ii. 25; iv. 10. 14—18.).

220. **The Time, and Place.** Upon receiving from Epaphroditus the generous supply of the Philippian Church,

219. *Where was Philippi?* [c] What were the circumstances of their connection with St Paul? 220. When, and where, was the Epistle to the Philippians written?

the Apostle wrote this Epistle to thank them for their kindness; this circumstance informs us that it was written during St Paul's imprisonment in Rome, and probably towards the close of it, about A. D. 62., as we may gather from *ch.* i. 7. 13; iv. 22; as well as from the intimations conveyed in other passages. (i. 12; ii. 26.).

221. **Its Design.** The primary object of this Epistle written on the return of Epaphroditus who had been detained some little time in Rome from severe sickness (ii. 25—30.) was to thank the Philippians for their timely assistance to St Paul in his necessities. The Apostle takes the opportunity likewise to strengthen them in their faith, to exhort them to the practical duties of the Gospel, and to caution them against the errors of Judaizing teachers. So estimable were the Philippians in St Paul's esteem that not one censure or complaint is to be found in this Epistle; all is commendation, and praise.

222. **Christ's Divinity.**—There are two circumstances in this Epistle worthy of particular notice: one is the important testimony of St Paul to the divinity of our Lord in these words, which we accompany with Whitby's 'paraphrase in *italics* :—Who (Jesus Christ) being in the 'form of God (*when he appeared to the patriarchs*), thought 'it no robbery to be equal with God (Gr. *did not covet to appear as God*): but (*divesting himself of his former glory*) 'made himself of no reputation, and took upon him the form 'of a servant (*by ministering to others*), and was made in 'the likeness of man (Gr. *being in the likeness of man*): 'and being found in fashion as a (*an ordinary*) man, he 'humbled himself (*yet more*), and became obedient to 'death even the death of the cross. Wherefore God also 'hath highly exalted him (*even as to his manhood*), and 'given him a name (*a dignity and majesty*), which is above 'every name (*of majesty. Eph. i. 12; Heb. i. 4.*). That 'at the name of Jesus every knee should bow, (*humbly acknowledging his superiority, even those*) of things in 'heaven (i. e. *the holy angels*), and things in earth (i. e. 'men), and things under the earth (*the dead, who being raised by him, acknowledge his power; for to them the Apostle doth apply these very words of the prophet Isaiah. Rom. xiv. 11, 12; Rev. v. 13; Isai. xlv. 23.*). And that 'every tongue (i. e. *men of all nations and languages. Rev.*

221 What is the design of this Epistle? 222. What testimony to the Divinity of Christ is to be found in this Epistle? [c]

'vii. 13.) should confess that Jesus Christ is Lord to 'the glory of God the Father.' *Phil.* ii. 6—11.

223. On **Miracles**.—The other circumstance is the proof, apparently afforded by the *natural* recovery of Epaphroditus from 'a sickness nigh unto death' (*Phil.* ii. 26, 27.), instead of *miraculously* at the hands of St Paul, that the power of performing cures, and by parity of reason, says Paley, of working other miracles, was a power which only visited the Apostles occasionally, and did not at all depend upon their own will. St Paul would undoubtedly have healed Epaphroditus if he could. Nor in a like case, if the power of working cures had awaited his disposal, would he have left his fellow-traveller Trophimus 'at Miletum sick.' (2 *Tim.* iv. 20.)—*Paley's* Hor. Paul. vii.

224. The **Epistle to the Philippians** may be thus analyzed :—

<i>Introduction</i>	i.	1, 2.
Grateful for their piety: he prays for them.		3—11.
Speaks of his own trials.....		12—26.
Exhorts to various duties	ii.	1—5.
Christ an example: His Divinity.....		6—11.
Work out Salvation		12—17.
Timothy; Epaphroditus		18—30.
Cautions against Judaizing teachers.....	iii.	
Exhortations to various duties.....	iv.	1—9.
He acknowledges their liberality.....		10—20.
Conclusion.....		21—23.

St Paul's Epistle to the Colossians.

225. Colosse (or Colossæ) was a wealthy and populous city of Phrygia in Asia Minor; possessing a very flourishing Christian Church; but by whom it was founded is not exactly known. From the affectionate and authoritative manner in which St Paul addresses them, not like he would strangers (i. 21—25; ii. 5, 6.), Lardner, Tomline, and some others, consider him to have planted the Church

223. Was the power of working miracles invested in the Apostles perpetually, or only occasionally? 224. Give an analysis of the Epistle to the Philippians. 225. Where was Colosse, and who planted the Church there?

there; which opinion is strengthened from the fact of his having visited Phrygia, in his several journeys in A. D. 47. (*Acts* xiv.; *Col.* iv. 13); in A. D. 51. (*Acts* xvi. 6.); and in his third journey in A. D. 55. In the latter, we read, that he 'went over all the 'country of Galatia, and Phrygia in order, strengthening all the disciples.' (*Acts* xviii. 23.). The balance of opinion, however, is, that St Paul did not plant the Colossian Church: this is founded upon St Paul's own observation, implying that neither the Colossians, nor the Laodiceans 'had 'seen his face in the flesh.' (*Col.* ii. 1.). Who the actual founder was is still a question of doubt: some say Epaphras, whom St Paul styles their 'faithful 'minister,' 'a servant of Christ,' 'one of you.' (*Col.* i. 7; iv. 12.). Others say Timothy, whose name is joined with St Paul's in his address to the Colossian Church (i. 1.), and who was a fellow-labourer with the Apostle in that neighbourhood. Be this as it may, the Colossians having heard of St Paul's imprisonment at Rome sent Epaphras to inquire after his welfare, and inform him of the state of their affairs. Epaphras had not long arrived in Rome, before he gave some offence to the Roman government which resulted in his being put into prison.

226. Its **Time**, and **Place**. From internal evidence it is clear that this Epistle was written towards the close of St Paul's first imprisonment at Rome in A. D. 62—3, and about the same time as the Epistle to the Ephesians, and to Philemon. And from *ch.* iv. 7—9, we learn, that the bearers of this letter from the Apostle were Tychicus, and Onesimus.

227. Its **Design**. The object of this Epistle was to confirm the Colossians in the true faith, and caution them against the erroneous doctrines of the Judaizing teachers, especially the sect of the Essenes; as well as to warn them against the philosophizing professors; and the Apostle concludes by exhorting them to the practice of the moral and

226. When, and where, was the Epistle to the Colossians written? 227. What was its design? *How does St Paul*

social duties. St Paul in this Epistle beautifully sets forth the dignity of our Lord in order to explain how it is that in Him alone God has saved us;—his words are, with Whitby's paraphrase, 'Who (Christ) is the image (*and representation to us*) of the invisible God, the first-born (*or Lord*) of every creature: for by him (*who is the first-born of every creature*) were all things created, that are in heaven, and that are in earth, visible, (*the sun, moon, and stars*), and invisible (*the whole host of angels*), whether they be (*named*) thrones, or dominions, principalities, or powers: all things were created by him (*as the cause*) and for him (*as the end of their creation*): and he is before all things (*as to his being*), and by him all things consist.' *Col.* i. 15—17. This passage also confirms the testimony of St John as to the *Divinity* of our Lord in *John* i. 1—5. (see *Eph.* iii. 9: *Phil.* ii. 6; *Heb.* i. 2. &c.).

228. **Compared.**—The subject of this Epistle is very similar to that of the Ephesians: 'the two are, in fact,' says Paley, 'twin Epistles, being written nearly together; insomuch that many expressions in the one were made use of in writing the other.' (*Hor. Paul.*) Michaelis also observes, 'whoever would understand the Epistles to the Ephesians and Colossians must read them together: the one is in most places a commentary on the other.' Their extraordinary agreement Horne has exhibited in the following table:—

<i>Ephesians.</i>	<i>Colossians.</i>	<i>Ephesians.</i>	<i>Colossians.</i>
i. 1, 2.	i. 1, 2.	iv. 17—21.	i. 21; ii. 6;
i. 6, 7.	i. 13.		iii. 8—10.
i. 10.	i. 19, 20.	iv. 29.	iv. 6.
i. 15, 16.	i. 3, 4.	iv. 32.	iii. 12, 13.
i. 17—21	i. 9—15.	iv. 31.	iii. 8.
i. 22; iii. 10,	i. 16—18.	v. 5.	iii. 5.
11.		v. 6.	iii. 6.
i. 19; ii. 1—5.	ii. 12, 13.	v. 7, 8.	iii. 7, 8.
ii. 1.	i. 21.	v. 15, 16.	iv. 5.
ii. 13—16.	i. 20; ii. 14.	v. 18—20.	iii. 16, 17.
iii. 1.	i. 24, 25.	v. 21—23;	iii. 18—25.
iii. 3, &c.	i. 26—29.	vi. 1—9.	iv. 1.
iv. 2—4.	ii. 12—15.	vi. 18—20.	iv. 2—4.
iv. 16.	ii. 19.	vi. 21, 22.	iv. 7—9.
iv. 22—25.	iii. 9, 10.	<i>Introd. to H. Scrip.</i> vol. iv.	

describe our Saviour's glory in this Epistle? [d] How does St Paul confirm John's testimony as to the Divinity of Christ? [a] 228. In what respect does this Epistle agree with the Epistle to the Ephesians? [b]

(1 *Thess.* ii. 18.), sent Silas, and Timothy there (*ib.* iii. 1, 2.) for the purpose of inquiring into the spiritual condition of the Thessalonians, and to confirm them in the faith. Timothy having executed his commission, returned to St Paul, and came up with him at Corinth, A. D. 52. (*Acts* xviii. 5.); where the Apostle wrote this Epistle, the genuineness of which has never been questioned from the time of Polycarp downwards.

231. Its **Time**, and **Place**. Silas and Timothy on their return from Macedonia, found St Paul at Corinth, and having spoken very favourably of the Thessalonian Church, the Apostle, while in *Corinth*, wrote this Epistle, not only to express his gratification at the information he had received, but to strengthen them in their belief, and urge them also to the practice of holiness of life. This is generally considered the very earliest of St Paul's Epistles, having been written in A. D. 52. By whom it was delivered is not known.

232. Its **Design**. The account brought by Timothy no doubt suggested the arguments of this Epistle. The Thessalonian Church being but lately formed, and composed chiefly of Gentile converts, the Apostle endeavours to convince them of the truth and divinity of his Gospel by appealing to the numerous gifts of the Holy Spirit, and to his own conduct when amongst them; while encouraging them in the endurance of persecution, he cautions them against the injurious teaching of the unbelieving Jews. He also corrects the erroneous notion they entertained of the day of judgment happening in their own time; and concludes by urging them to conduct themselves in a manner worthy of their high and holy calling.

233. The **First Epistle to the Thessalonians** may be thus *analyzed* :—

Introduction.....	i.	1.
Gratitude for their piety		2—4.
Confirms their faith		5—10.
His own conduct among them	ii.	1—12.
Persecution from the Gospel		13—16.
Apology for absence		17—20.

231. When, and where, was this Epistle written? 232. What was its design? 233. Give an analysis of this Epistle.

His care for them	iii.	
Exhortation to holiness.....	iv.	
Of the Resurrection	v.	1—11.
Regard for ministers		12, 13.
Various precepts		14—24.
Conclusion		25—28.

St Paul's Second Epistle to the Thessalonians.

234. THE messenger, whoever it was, that was sent with the First Epistle to the Thessalonians having after a few months' absence returned to St Paul, who was still at Corinth, communicated to the Apostle the manner in which that Epistle was received; and he likewise informed him that the Thessalonians had inferred from certain expressions St Paul had made use of (in 1 *Thess.* iv. 15—17; v. 4. 6.) that the coming of Christ, and the day of judgment, were still near at hand, and would take place in the time of many then alive; and so impressed were they with the approach of the end of the world, that they neglected all secular affairs in order to prepare themselves for such an alarming and eventful period. St Paul being anxious to correct this great error, and prevent the mischief that must ensue from such a belief, wrote this *Second Epistle to the Thessalonians*; from the same place (*Corinth*) as the First Epistle, and at the close of the same year (A. D. 52.).

235. Its **Design**. The principal design St Paul had in this Epistle was to remove the error respecting the near approach of the day of judgment, which the Thessalonians persisted in holding notwithstanding his attempt in the First Epistle to correct it; it seems that their misinterpretation of his expressions upon that matter strength-

234. What was the report made to St Paul by the messenger sent with the First Epistle to the Thessalonians?
 235. What was the design of the Second Epistle to the Thessalonians?

ened instead of weakened that impression. The Apostle here, however, shews that the last day is still distant, from certain prophecies being yet unfulfilled; and from the fact, that before that event happens an awful *apostasy* will prevail: and he likewise cautions them against the promoters of that erroneous opinion, and at the same time exhorts them to go on, and persevere in their Christian duties.

236. **The Apostasy, &c.** There is one obscure, yet important, passage in this Epistle respecting the *Apostasy*, and the *Man of Sin*; the exposition of which commentators cannot agree in, viz. 2 *Thess.* ii. 3—12. One class of expositors refer the meaning to some event *speedily to happen*; another, to an event at some *very distant period*. Of the *former* class are those who apply it (1) to the destruction of Jerusalem; (2) or, to the great apostasy preceding that event; (3) or, to the revolt of the Jews from the Romans; (4) or, to the heresy of the Gnostics, &c. &c. Of the *second* class, who refer the passage to some very distant period, are those (1) who consider the Apostasy and the Man of Sin to have already appeared in Popery; (2) or, to have appeared in Mahometanism; (3) or, that they have not yet appeared, but are to *come*. The most general opinion, and which is supported by Mede, Benson, bp. Newton, and Macknight, is that the *Man of Sin* denotes the *Pope* (for the time being), and the *Apostasy* the abominable *corruptions* of the Romish Church. According to many other commentators the *Day of the Lord* here spoken of implies the *Day of Judgment*; not the *destruction of Jerusalem* as some maintain: and the *Man of Sin* is the *Antichrist* of St John mentioned in 1 *John* iii. 18, &c., and alluded to in *Rev.* xiii. The most eminent expositors, ancient and modern, are agreed that the prophecy refers to the same event as *Daniel* viii.; and most of those of the last half-century consider that what is here spoken of *has not yet taken place*; yet that there is every reason to believe that 'the mystery' or secret principle of iniquity and apostasy is *now actually working*. See *Daniel* vii. 25; xi. 36; *Rev.* xviii.

237. **The Second Epistle to the Thessalonians** may be thus *analyzed* :—

Introduction	i.	1, 2.
Thanksgiving and prayer		3—12.

236. What is the apostasy spoken of in the two Epistles to the Thessalonians? who is supposed to be meant by the Man of Sin? 237. Give an analysis of the Second Epistle to the Thessalonians.

Corrects their mistake of the day of judgment	} ii.	1, 2.
The Apostasy, and the Man of Sin predicted		
Prays for them		3—12.
Urges them to pray for him	} iii.	1, 2.
His confidence in them		
Avoid the disorderly		3—5.
Conclusion		6—15.
		16—18.

St Paul's First Epistle to Timothy.

238. **Timothy.** The Epistles hitherto considered have been all addressed to Churches, and distinguished rather as the *doctrinal* Epistles of St Paul; those now following are addressed to individuals, and are of a more *pastoral* character, referring particularly to matters of discipline. They begin with the two Epistles to Timothy. *Timothy*, as we learn from the Acts, was a native of Lystra, a city of Lycaonia in Asia Minor: his father was a Greek, but his mother, whose name was *Eunice*, was a Jewess (*Acts* xvi. 1.). He appears to have been religiously brought up in the fear of God, and to have known the Scriptures from a child (*2 Tim.* iii. 5.); but it is imagined that he was of a sickly constitution, (*1 Tim.* v. 23.). When St Paul visited Lystra in A.D. 46. where he was greatly persecuted (*Acts* xiv. 6.), Timothy then but a youth, and *Eunice* his mother, and his grandmother *Lois*, became converts to the Gospel; and their great faith was soon after particularly commended by St Paul (*2 Tim.* i. 5.). The supposition that they were converted at this period is grounded upon the fact that when St Paul next visited Lystra (A. D. 51.), Timothy is spoken of as 'a certain disciple,' whose great progress in the knowledge of the Gospel was a matter of such common talk, and

238. Distinguish the Doctrinal from the Practical Epistles of St Paul. Give the life of Timothy as may be

his zeal in the cause of Christ, as well as holiness of life, of such general commendation, that St Paul chose him to be a companion of his travels (*Acts* xvi. 1—3.). The Apostle indeed esteemed him as his ‘own son in ‘the faith’ (1 *Tim.* i. 2.), and always spoke of him in the most affectionate terms. To avoid, however, giving offence to the Jews, the Apostle caused Timothy to be circumcised, not as a thing necessary to salvation, but on account of his descent from Jewish parentage, his mother being a Jewess (*Acts* xvi. 3.); after which, notwithstanding he did not exceed twenty years of age, St Paul ordained him to the ministerial office by the ‘laying on of hands,’ both of himself, and of the presbytery (1 *Tim.* iv. 14.; 2 *Tim.* i. 6.). From this time Timothy was a constant attendant upon the Apostle, and became very eminent for his gifts and graces (2 *Tim.* i. 5; iii. 15.). He accompanied him into Macedonia, and when St Paul was driven from Thessalonica and Berea, Timothy remained behind in company with Silas giving encouragement to the new converts, (*Acts* xvii. 13, 14.); and on overtaking the Apostle at Athens, (*ib.* 15.), he was sent back to Thessalonica to strengthen that Church, and to observe how they were progressing in the faith; he returned and found St Paul at Corinth (xviii. 5.), and accompanied him thence to Ephesus; from which place Timothy was again sent to Thessalonica to give further comfort and encouragement to those persecuted and much troubled disciples (xix. 22. 1 *Thess.* iii. 2, 3.). He next accompanied St Paul into Asia (*Acts* xx. 4.), and the Church of Ephesus was now confided to his care (1 *Tim.* i. 3, 4.); here he remained a considerable time, as its bishop, governing the Church according to the instructions received from St Paul, particularly as conveyed in this First Epistle written to him at a subsequent period (in A. D. 64—5.). After this we find him in Rome with the Apostle, since his name is united with St Paul’s in the inscriptions of the Epistles to the Philippians, Colossians, and to Philemon (*Phil.* i. 1; *Col.* i. 1; *Philem.* 1.), written from that city (A. D. 62.); like as it was in some of the earlier Epistles, as in the two Epistles to the Thessalonians (1 *Thess.*

gathered from Scripture. What happened to him subsequently?

i. 1: 2 *Thess.* i. 1.), and in the Second Epistle to the Corinthians (ch. i. 1.). At St Paul's second imprisonment in Rome Timothy appears to have been absent, for the Apostle writes to him to come to him, and to 'take Mark and bring him 'with him' (2 *Tim.* iv. 11.). What occurred after this in respect of Timothy is not known. Some authors affirm that he was a martyr to the cause of Christ, having been stoned and beaten to death at Ephesus, about A. D. 97.

239. **Its Time, and Place.** *When* this first Epistle to Timothy was written is a matter of very great dispute, the *time* assigned to it varying between A. D. 52. and 65.; the *place* where is also very questionable. The arguments for an early date appear to be founded on the expression in this Epistle, 'as I besought thee to abide still in Ephesus 'when I went into Macedonia,' (1 *Tim.* i. 3.); and there is only one instance mentioned in the Acts of St Paul's going from Ephesus into Macedonia (*Acts* xx. 1.), which was shortly after the tumult created by Demetrius and the craftsmen, about A. D. 57; whence this date has been assigned to it: but against this opinion it has been argued, why then is there no allusion to this tumult in this Epistle, as in the Second Epistle to the Corinthians confessedly written at this time? Again, St Paul alludes to the growing influence of false teachers among them in 1 *Tim.* i. 3, 4; but there is no mention of this in the Acts; for at his first visit A. D. 54., there must have been very few converts at Ephesus (*Acts* xviii. 19.), since on his second visit (A. D. 55.) he found only twelve disciples, and these did not know that 'there 'was any Holy Ghost,' (xix. 1—7.); nor was any allusion made to these false teachers by the Apostle at his interview with the elders of Ephesus at Miletus (xx. 17—38.); but contrariwise, he cautioned them against the false teachers that would come 'after his departure' (*ib.* 29, 30.). Lastly, St Paul expresses his 'hope of coming unto Timothy 'shortly.' (1 *Tim.* iii. 14.). This could not have been in A. D. 57. while the Apostle was in Macedonia, for he was intending another course through Achaia to collect the contributions for the Saints; and thence he proceeded to Jerusalem; moreover, Timothy was not at Ephesus, having followed St Paul into Macedonia, as the inscription in the Second Epistle to the Corinthians, written therefrom at that very time, testifies to us. The conclusion is, therefore, that

239. When, and where, was the First Epistle to Timothy written?

the opinion of an early date is contradictory to a variety of acknowledged facts; and consequently the more generally received opinion is, that this Epistle was written subsequent to St Paul's first imprisonment at Rome, after the time comprised in the history of the Acts; because in the Epistle to Philemon, an inhabitant of Colosse, which was written during this imprisonment (A. D. 62.), St Paul directs that person to 'prepare him a lodging' (*ver.* 22.); and as the Apostle tells also the Philippians in their Epistle written at the same time, that he intends 'to come to them shortly' (*Phil.* ii. 24.), and Ephesus being between the two places, there is every reason to believe that this journey was made after his release, and that this Epistle was written to Timothy from *Macedonia*, about A. D. 64. For further information, see *Horne's* Introd. vol. iv., *Paley's* Hor. Paul.

240. **Its Design.** St Paul's object in this Epistle seems to have been to uphold the authority of Timothy, which many of the Ephesians had so far questioned, as to have set up others as their bishops and ministers in opposition to him; and likewise to instruct Timothy concerning the management of the Church at Ephesus. Some critics think with Michaelis that this Epistle, as well as those to the Ephesians, and Colossians, were levelled against the growing doctrines of the Essenes, a Jewish sect which engrafted much of the oriental philosophy upon their religious system, and greatly corrupted the simplicity of the Gospel. The latter part is full of admonitions and instructions for the people at large. The entire Epistle indeed is considered a most important one, and abounds in practical religion; nor has its authenticity ever been called in question.

241. **The First Epistle to Timothy** may be thus analyzed:—

Introduction.....	i.	1—4.
The use of the Law		5—11.
Upon himself		12—17.
Exhortation to Timothy		18—20.
Of Prayer.....	ii.	1—8.
Of women.....		9—15.
Qualifications of a Bishop	iii.	1—7.
Deacon		8—13.

240. What was the design of the first Epistle to Timothy? 241. Give an analysis of the first Epistle to Timothy.

Why St Paul writes	iii.	14—16.
Corruptions predicted	iv.	1—5.
Timothy's duty pointed out		6—16.
How to treat the aged and the young.....	v.	1, 2.
———— widows		3—16.
———— elders ruling well		17—19.
———— offenders		20.
Instructions as to Timothy himself		21—25.
Duties of servants	vi.	1, 2.
Controversies condemned.....		3—5.
Contentment enforced		6—10.
Caution to Timothy		11—16.
Instructions for the rich		17—19.
Admonitory conclusion.....		20, 21.

St Paul's Second Epistle to Timothy.

242. WHILE Timothy was in Asia Minor, probably at Ephesus, St Paul wrote to him this Second Epistle. From certain passages in it (as 2 *Tim.* i. 8. 12. 16, 17; ii. 9.), it appears that the Apostle was at the time a prisoner; and most critics consider that he was then enduring his second imprisonment in Rome, for he expresses himself as strongly apprehensive of his life. (*ib.* iv. 16., &c.) The *date* therefore generally assigned to it is the summer of A.D. 65 or 66, since he desires Timothy to 'come to him before winter,' (iv. 21.), and which was not long before his death. The *design* of this Epistle seems to have been to inform Timothy of the circumstances of St Paul's imprisonment, and to request him to come to him; and lest he should not live to see him, the Apostle with all the affection of a dying parent here furnishes him with counsels, exhortations, and encouragements, to supply his personal loss.

243. This Epistle may be thus *analyzed* :—

Introduction.....	i.	1—5.
Exhortation to sound doctrine.....		6—15.
Prayer for Onesiphorus		16—18.

242. Give an account of St Paul's Second Epistle to Timothy, and the occasion of its being written. 243. Give an analysis of the Second Epistle to Timothy.

Exhortation under afflictions and persecu-) tions.....	ii.	1—13.
Preach pure doctrine, and live holily		14—26.
Caution against false teachers	iii.	1—9.
St Paul himself an example		10—13.
Exhortation to continue stedfast	14—17, iv.	1—5.
St Paul's approaching end		6—8, 14—17.
Speaks of several persons ..		9—13, 18—21.
Conclusion		22.

St Paul's Epistle to Titus.

244. **Titus.** ALL the information relative to *Titus* is to be gathered only from St Paul's Epistles; his name is not found in the history of the 'Acts.' The first mention of him is his accompanying Barnabas and Paul from Antioch to the council at Jerusalem, A. D. 50—1. (*Gal.* ii. 1, &c.), whence some have supposed him a native of Antioch. He was a Greek (*ib.* ii. 3.); and from being styled by St Paul as 'his own son according to the common faith' (*Tit.* i. 1.), his conversion has been referred to that Apostle; yet he was not compelled to be circumcised (*Gal.* ii. 3.), because he was born of Gentile parents. *Titus* accompanied St Paul in his Second Apostolic journey, and was his 'partner and fellow-helper.' (*2 Cor.* viii. 23.). From Ephesus he was despatched to Corinth with St Paul's First Epistle to the Corinthians, and directed to enquire into the state of that Church (*ib.* xii. 18; vii. 6. 13.); subsequently he was sent there again from Macedonia in order to hasten the collections 'for the saints in Judæa,' (*ib.* viii. 6.): after which nothing is heard of him till he was left by St Paul in *Crete* after the Apostle was released from Rome, to 'set in order the things that were wanting, and to ordain elders in every city.'

244. Give the life of Titus. *Who was Titus?* [f] What is the information respecting him found in the Scriptures? what, subsequently?

(*Tit.* i. 5.). Subsequently, when St Paul was at Nicopolis, it is supposed that Titus visited him there (*Tit.* iii. 12.), and thence proceeded with the Apostle to Crete, and afterwards to Rome; but during St Paul's second imprisonment in that city Titus was in Dalmatia (2 *Tim.* iv. 10.); and this is all the information afforded us by Scripture. He is supposed after the Apostle's death to have finally settled in Crete, of which place he has been considered the bishop, and to have died there at the advanced age of 94 years. The high regard in which Titus was held by St Paul is very evident from the manner in which the Apostle speaks of him to the Corinthians. (2 *Cor.* ii. 13; vii. 6, 7. 13—15; viii. 16—23. xii. 18.).

245. **Crete** was an island in the Mediterranean Sea now known by the name of Candia. When Christianity was introduced there has not been ascertained; the probable opinion is that some idea of the Gospel dispensation was first conveyed thither by those Cretans (*Acts* ii. 11.), who were in Jerusalem at the time of the descent of the Holy Ghost upon the Apostles; and that it remained for St Paul some years after, between his first and second imprisonment at Rome, to perfect their evangelization. The Cretans appear to have been much addicted to falsehood, and profligacy, as Epimenides 'a prophet of their own said, The Cretians 'are always liars, evil beasts, slow bellies,' so quotes St Paul. (*Titus* i. 12.).

246. **The Time, and Place.** *When* St Paul preached the Gospel in Crete, and left Titus there, is not recorded in Scripture; his only visit to Crete we read of was when he was taken prisoner to Rome (*Acts* xxvii. 7.—13.), and then it was too brief to plant a Church there; yet not long before he wrote this Epistle, St Paul appears to have left Titus in Crete (*Tit.* i. 5.); and when he did write it he had determined on wintering at Nicopolis. (*ib.* iii. 12.). And since these two circumstances are not alluded to in the Acts of the Apostles, it is generally supposed that this Epistle was written after St Paul's first imprisonment at Rome, the event with which the history in 'The Acts' concludes, and about A. D. 64—5. *Where* this Epistle was written is a matter of great doubt; the balance of opinion is

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245. Where was Crete? When was it evangelized?
246. When, and where, was the Epistle to Titus written?

in favour of *Macedonia*, or Greece, while the Apostle was journeying towards Nicopolis.

247. Its **Design**. St Paul's object in this Epistle was to instruct Titus in the management of the Cretan Churches, and to exhort the people to submit to his authority; as well as to caution them against the errors of the philosophizing, and Judaizing teachers. The verbal coincidences existing between this Epistle, and the first Epistle to Timothy are remarkable, and have tended to confirm the idea that they were written about the same time.

248. The **Epistle to Titus** may be thus *analyzed* :—

Introduction	i.	1—4.
Ordination of Bishops		5—9.
Caution against errors.....		10—16.
Instructions for the aged	ii.	1—5.
————— young.....		6.
————— himself		7, 8.
————— servants.....		9, 10.
The Gospel displayed		11—15.
Obedience to rulers and men generally ..	iii.	1, 2.
Nature of true religion.....		3—7.
On good works, foolish questions, heretics.		8—11.
Conclusion		12—15.

St Paul's Epistle to Philemon.

249. **Philemon** was a wealthy citizen of Colosse, and is supposed to have been converted by St Paul during his long stay at Ephesus (A. D. 56.), where Philemon probably heard him. (*ver.* 19.). Some critics suppose Philemon to have been an elder of the Church of Ephesus; others, a deacon of the Church of Colosse; the latter opinion as to his office rests on the circumstances of St Paul calling him a 'fellow-labourer,' and of the Church assembling in his house (*ver.* 1, 2.); and as to his abode, upon the fact of his being requested by the Apostle to provide a

247. What was its design? 248. Give an analysis of the Epistle to Titus? 249. *Who was Philemon?* [c] *When did he live?* [c] Who was Onesimus?

lodging for him at Colosse. (*ver.* 22.). That he was a resident of Colosse is further proved from the mention of his run-away slave, *Onesimus*, in the Epistle to the Colossians, as ‘*one of them,*’ (*Col.* iv. 9.); and of which Church was also *Archippus* (*ib.* 17.), who is saluted in this Epistle as St Paul’s fellow-soldier (*Phil.* 2.). *Onesimus* appears to have been a slave of *Philemon*’s from whom he had run away, and gone to Rome: some imagine (from *ver.* 18.), that he had robbed his master: however, while at Rome he met with St Paul, who not only converted him to Christianity, but reclaimed him to a sense of duty; and after keeping him some time in his service to be satisfied of his sincerity, he sent him back to *Philemon* (A. D. 62.) with this letter, requesting his master to forgive him, and receive him again into his family, and even offering to re-imburse any loss his master may have sustained by his absence. Besides this Epistle, *Onesimus* was also the bearer of the Epistle to the Colossians in company with *Tychicus*. (*Col.* iv. 7, 8.).

250. **The Time, and Place.** From internal evidence, it appears that this Epistle was written while St Paul was still a prisoner, but entertained hopes of release (*ver.* 1—22.). The bearer of this Epistle, *Onesimus*, was also one of those to whom the Epistle to the Colossians was entrusted; likewise the same individuals said to be present with the Apostle in one Epistle, are said to be with him in the other, whence it has been concluded that they were written at the same time (A. D. 62.), and from the same place, *Rome*.

251. **Its Design.** St Paul’s object in this Epistle was to deprecate the anger of *Philemon* in behalf of his run-away slave *Onesimus*, who was now a reformed character, and anxious to make amends to his master for his past misconduct. The matter is handled with great delicacy, and with wonderful address; and St Paul not only shows here the amiability of his character, but teaches us also that Christianity does not design any alteration in the civil conditions of mankind.

252. This Epistle may be thus *analyzed*:—

Introduction..... *verses* 1—3.

250. When, and where, was the Epistle to *Philemon* written? 251. What was its design? 252. Give an analysis of the Epistle to *Philemon*.

On Philemon	<i>verse</i>	4—7.
Pleads for Onesimus		8—21.
Desires a lodging		22.
Conclusion		23—25.

St Paul's Epistle to the Hebrews.

243. THERE has been more controversy respecting the Epistle to the Hebrews than all the other books contained in the New Testament. The points of dispute have been; (*a*) who was the author? (*b*) to whom was it addressed? (*c*) when? (*d*) where? (*e*) and in what language was it written? and (*f*) what was its design? The voice of antiquity reaching to the Apostolic Fathers bears testimony to the early existence of the Epistle to the Hebrews. The Greek Church have always admitted it; but the earlier Latin writers make no mention of it (except Tertullian who ascribes it to Barnabas); and in the time of Jerome it was not received as canonical by the Latin Church (*Hug. Introd. vol. II. p. 516—525.*); many individuals however of the fourth, fifth, and sixth centuries acknowledged its authenticity, and it is found in the Peschito Version. (See *par.* 47.)

254. (*a*) *Who was the author?* is the first question:—Clement of Alexandria at the end of the second century is the earliest writer who ascribes this Epistle to St Paul; and he has been followed by Origen, Dionysius, Jerom, Chrysostom, Cyril, Eusebius, and others, (*Euseb. Ec. H. III. 3.*). Some have ascribed it to St Luke, some to Barnabas, some to Clement of Rome, some to Silvanus, and others to Apollos. The internal evidence, however, the most supported by external evidence, refers this Epistle to the pen of St Paul, which is the opinion that has most generally prevailed in the Christian Church. According to Professor Stuart the *external* or historical evidences

253. What are the points of controversy respecting the Epistle to the Hebrews? 254. *On what ground do you consider the Epistle to the Hebrews to have been written by St Paul?* [g]

bearing upon the point are—(1) *that* this is the Epistle alluded to by St Peter as the production of St Paul (in *2 Pet.* iii. 15, 16.); (2) *that* it is found in the most ancient Versions Eastern, and Western; and likewise in the Peschito, and old Itala Versions (*par.* 46, 47.); and (3) *that* the ancient Fathers preponderate in favour of its Pauline origin; including almost the whole of the Greek Fathers, and many of the most eminent of the Latin. The *internal* evidence is this:—(1) *that* St Paul's great affection for his kinsmen according to the flesh (*Rom.* ix. 1—4.) would prompt him to write to them; (2) *that* the manner, style, and reasoning, correspond with St Paul's other Epistles; the writer proving himself mighty in the Scriptures, and perfectly conversant with the customs, and traditions, and opinions of the Jews; (3) *that* the scope also agrees with that of St Paul's other Epistles, *viz.* 'Salvation through Christ without the deeds 'of the Law;'' (4) *that* the coincidence in style, phraseology, and agonistic expressions, as well as the method of introducing quotations, are essentially Pauline; (5) *that* many of the circumstances at the close of the Epistle (as xiii. 23, 24; x. 34. &c.) bear testimony to its having been written by St Paul.

255. (*b*) *To whom was it addressed?* is the next question:—It has been a matter of very great doubt what persons are to be understood as implied under the general expression of *Hebrews*, to whom this Epistle is inscribed. Some critics consider *all* Hebrews are meant, whether converted to Christianity, or not; some, that *only those* converted to Christianity are implied; if so, then again others think that it means only the Christians in *Palestine*; others, only those in *Asia Minor*, or in *Greece*, or in *Spain*; with other suppositions of a like character. The prevailing opinion, however, is that of the ancient Greek Church, which has been adopted by Beza, Calvin, bp. Pearson, and nearly all the modern critics of eminence; *viz.* *that* this Epistle was chiefly intended for the Hebrew Christians of Palestine, in being pointedly addressed by the pronoun "*you*" (*Heb.* xiii. 19. 23.); these moreover were distinguished from the foreign Jews in being called *Hebrews*, while the latter were called *Hellenists*, as we read of a murmuring of the Grecians (Ἑλλημιστῶν) against the Hebrews (*Acts* vi. 1.); but whether it was addressed to *only one* of the Churches in Palestine, or to *all* the Churches collectively, has not yet been decided. It is supposed probable that in a minor

degree it was intended for the Jewish converts in general in other countries as well as those in Palestine.

256. **Its Time, Place, and Language.**—(c) : **When** this Epistle was written is thought to have been certainly before the destruction of Jerusalem, and the consequent overthrow of the Jewish polity; yet not long before it, as may be gathered from certain passages (such as in *Heb.* xiii. 7. 17; see also v. 12; x. 32—34.).—And as to the **where** (d) : from the expression ‘they of *Italy* salute you,’ (xiii. 24.), it is generally believed to have been written by St Paul while in imprisonment at Rome, or very shortly after his release, and before leaving Italy, about A. D. 63.—(e) In what **language** it was written is somewhat doubtful: many of the Fathers of the Greek Church, with some few of the Latin Church, as Jerom, and Augustin, who have been followed by Michaelis and some other modern critics, maintain that this Epistle was originally written in *Hebrew*, and translated into Greek by St Luke, or Barnabas, or Clement of Rome: but the more common opinion both among the ancients and the moderns is, that it was written in Greek; because the Hebrew names are found interpreted, the quotations made from the Septuagint and not from the Hebrew text of the Old Testament, and comparatively few in Palestine were then conversant with the Hebrew: (for further arguments see *Prof. Stuart* on the Hebrews; *Horne’s* *Introd.*: and *Dr. Lardner*.)

257. (f) **Its Design.**—St Paul seems to have designed in this Epistle to strengthen the Jewish believers in the faith and practice of the Gospel, so that they might not fall again into Judaism; he opens therefore his subject by showing forth the dignity of Jesus Christ, and maintaining His divinity by reference to the Old Testament Scriptures, so as to prove Him our Creator, and our Lord, and that as such He is worshipped by the angels, and above them: this is the doctrine of *chap.* I. St Paul then proceeds to shew the excellency of the Gospel by comparing it with the rites and ceremonies of the Mosaic dispensation, interspersing occasionally warnings and exhortations; and after upholding the nature and excellency of faith, by the example of the many saints of old, in order to comfort his hearers under the persecutions they were suffering on ac-

256. When, where, and in what language was it written?

257. What was its design? *What is the doctrine of chap.* I.? [a]

count of their religious profession, he concludes by exhorting them to steadfastness and perseverance, and with the usual benediction.

258. This Epistle may be thus *analyzed*:—

DOCTRINAL.

The Dignity and Deity of Christ: and above Angels	<i>ch.</i> i, ii.	1—4.
So also notwithstanding His humiliation		5—9.
His humiliation necessary		10—18.
Superior to Moses	iii.	1—6.
The application	iv, v.	7—19.
Superior to Aaron, and the priesthood..	v.	1—10.
Censure for want of knowledge		11—14.
Exhortation not to fall back	vi.	1—8.
————— to perseverance		9—20.
Christ compared with Melchisedek	vii.	1—3.
Inferiority of the Levitical priesthood.....		4—28.
Superiority of our High-priest, and the new covenant	viii.	
The tabernacle, &c a type	ix.	1—10.
Christ the Antitype		11—14.
Necessity of Christ's sacrifices		15—25.
Sufficiency of his atonement		24—23.
The insufficiency of the Levitical sacrifices, and priesthood	x.	1—18.

PRACTICAL.

Exhortation to faith by warnings		19—39.
————— examples	xi.	
————— to Patience	xii.	1—13.
————— to Practical Christianity in respect of ourselves, and our belief.....		14—29.
————— to social duties	xiii.	1—6.
————— to follow the faith, and teach- ing of pastors		7—12.
Conclusion		20—25.

THE SEVEN CATHOLIC EPISTLES.

259. THE seven Catholic Epistles, comprising the Epistle of *St James*, the two Epistles of *St Peter*, the

258. Give an analysis of St Paul's Epistle to the Hebrews.
259. Has the authenticity of any of the Seven Catholic Epistles ever been doubted? From what cause?

three Epistles of *St John*, and the Epistle of *St Jude*, have been all included in the sacred canon ever since the fourth century; previous to that period, however, some little doubt was entertained respecting the authenticity of five out of the seven. Eusebius informs us that in his age two only of the Catholic Epistles were *universally acknowledged*, viz. the *First Epistle of St Peter*, and the *First Epistle of St John*, and that the remaining *five* were not so. He, however, does not express on his own part any doubt as to their authenticity; he merely states that these five books had been received by many, but not by all. On this Bp. Marsh observes, 'we must further recollect 'that in searching ecclesiastical writers, as Eusebius did, 'for testimony to the books of the New Testament, every 'quotation from a book of the New Testament found in 'their writings, afforded *positive* proof, that the book then 'existed, and was known to them; whereas their *silence* in 'regard to a book of the New Testament was mere *negative* 'evidence, which.....is no real proof that such a book was 'unknown to them, and still less that such a book did not 'then exist.' *Lect.* (Pt. II. p. 27.). The whole *seven*, however, were received by Origen, Eusebius, and many other ancient authors; and they acquired the name of *Catholic* (general) in being addressed not to particular churches, or individuals; but to several churches, or to believers in general. The *precise order* in which they stand arranged has not been always as we find them in our Bibles. The following reasons are given by Bp. Tomline for this arrangement:—'The Epistle of St James is placed first 'because he was bishop of the church at Jerusalem, the city 'where the Gospel was first preached after the ascension of 'our Saviour, and where the first Christian Church was 'established; next come the Epistles of St Peter, because 'he is considered as the head of the twelve Apostles; then 'the Epistles of St John, who was the favourite Apostle 'of Christ, and more distinguished than St Jude, whose 'Epistle is placed last.' *Elem. Theol.*

Why are they arranged in the order we find them in our Bibles?

ST JAMES, AND HIS EPISTLE.

260. **St James.** In the enumeration of the twelve Apostles (*Matt.* x. 2, 3; *Mark* iii. 17, 18; *Luke* vi. 14, 15; *Acts* i. 13.) we find *two* mentioned of the name of *James*, viz. James the son of Zebedee and brother of John, and *James the son of Alpheus* (or *Cleophas*, as he is sometimes called, Alpheus or Cleophas being either different spellings of the same name, or different names of the same person.) Of the two Jameses, *James the son of Alpheus* is considered the author of this Epistle; he is distinguished in the Gospel by the appellation of *James the Less* or younger (*Mark* xv. 40.), on account of James the son of Zebedee being the elder, and probably the greater of the two in stature, who therefore was designated 'James the Great,' but not in Scripture. *James the Less* is also frequently spoken of as 'the brother of Christ' (*Matt.* xiii. 55; *Mark* vi. 3.), and the Lord's brother, i. e. kinsman (*Gal.* i. 19.); in consequence of his mother, Mary the wife of Cleophas, being the sister of Mary the mother of our Lord (*John* xix. 25.). Some critics however, have thought James was the Lord's brother in having been the son of Joseph, Christ's reputed father, by a former wife; but this wants confirmation. Of his life very little is to be gathered from the Scriptures: when, and how, he was called to the Apostleship we are not informed. Jesus appeared to him after His resurrection (*1 Cor.* xv. 7.), and honourable mention is made of him repeatedly in the Acts, and in St Paul's Epistles. (*Acts* i. 13; xii. 17; xv. 13; xxi. 18; *Gal.* ii. 9. 12.). From his affinity to our Lord it is probable that He was chosen by the other Apostles to be the bishop of the church at Jerusalem (*Eusob.* *Eccl. Hist.* ii. 1, 23; *Chrys.* x. 355.); and he discharged the duties of this high position with such holy zeal, and such inflexible integrity, as to gain

260. *Who was St James, the author of the Epistle?* [f] *How are the two Jameses distinguished?* [h] *what was his relationship to our Lord?* [h] *Give his life.* [h] *How came he by his death?* [h]

for himself the appellation of '*James the Just*.' He presided over the Council held in Jerusalem concerning the circumcision of the Gentiles, and framed the decree, which was sent to all the Churches, declaring circumcision not necessary to salvation (*Acts* xv. 13—21.). After a few years, however, the Scribes and Pharisees being jealous of his great influence, excited a tumult against him on account of his strong advocacy of the Gospel faith, and ultimately forced him to make a public declaration of his sentiments respecting the character of Christ. That he might be the better heard by the assembled multitude, St James stood on the battlements of the Temple, and he argued so forcibly in proving Jesus to be the Messiah, that the surrounding Jews in the violence of their anger hurled him headlong over the battlements, and then stoned him, and dashed out his brains with a club. This event, according to Hegeppus, occurred about A. D. 62., during the vacancy in the governorship of Judæa, caused by the death of Festus, and the non-arrival of his successor Albinus. (*Euseb. Eccl. Hist.* II. 23; *Lardner*, vol. VII.).

The Epistle of St James.

261. This Epistle was not at first received as canonical, although its antiquity was never disputed. Hermas, and Clement of Rome allude to it, and it is quoted by Origen, Eusebius, and others after them. Their doubt arose from the question of identity in the authorship: the Epistle, it seems, was universally admitted as having been written by James the Just, bishop of Jerusalem; but it was not till the fourth century that it was satisfactorily decided that James the Just, and James the Less, were the same individual; this being then settled the canonical authority of the Epistle was no longer disputed. Some attributed it to James the Great, but, as he was beheaded by Herod Agrippa, A. D. 44, and the contents of the Epistle bear upon facts and opinions of a later date, and speak of the destruction of Jerusalem being near at hand (*Jas.* v. 8, 9.); he could not have been the author of it. This Epistle is found in the old Syriac Version, which is strong testimony for its authenticity; and it is considered to have been addressed to believers in general.

261. How came the authenticity of the Epistle of St James to be disputed?

262. **Its Time, Place, and Language.** From internal evidence having reference to the troubles disturbing Judæa not long preceding the destruction of Jerusalem, and from the fact of James himself being put to death in A. D. 62; it is generally considered that this Epistle was written about A. D. 61, in *Judæa*, and in the *Greek* language.

263. **Its Design.** The object of St James in this Epistle was to exhort the Jewish Christians to bear with fortitude the persecutions they might be exposed to on account of their profession of the Gospel; and to enforce real *practical religion* in opposition to those who perverted the glorious doctrines of justification by faith, and declared moral duties as not necessary to a saving faith; therefore giving themselves up to every kind of licentiousness and profligacy. The reproof here given against the Antinomian spirit then prevailing is of the greatest importance in this our day.

264. This Epistle may be thus *analyzed* :—

(a)	<i>Hortatory</i> ,		
	Exhortations to patience and constancy, i.		1—17.
	————— to obey God's word,.....		18—27.
(b)	<i>Accusatory</i> ,		
	On undue respect to persons	ii.	1—13.
	On unfruitful faith,		14—26.
	On rashly reproving others,	iii.	1—4.
	On an unbridled tongue,		5—12.
	On true wisdom,		13—18.
	On indulging the passions,	iv.	1—12.
	Presumptuous confidence,		13—17.
	Trust in God, and not in riches.....	v.	1—6.
(c)	<i>Hortatory</i> ,		
	Exhortations to patience and meekness,		7—11.
	————— to prayer and praise, ..	}	12—18.
	and to visit the sick,.....		
	————— to convert others,.....		19, 20.

ST PETER, AND HIS EPISTLES.

265. St Peter, whose original name was *Simon*, was a native of Bethsaida in Galilee (*John* i. 40—44.).

262. When, and where was it written? 263. What was its design? 264. Give an analysis of this Epistle. 265. Who was St Peter? Give his life.

His brother was named *Andrew*, and his father *Jonas* (or *Jonah*); and they all followed the occupation of fishermen on the Sea of Galilee. He, and his brother, were disciples of John the Baptist; and when the latter had pointed out our Lord to Andrew as the 'Lamb of God,' he immediately fetched his brother Simon, whom Jesus seeing, our Lord said 'Thou art Simon the son of Jona: thou shalt be called *Cephas*, which is by interpretation, *a stone*,' '*πετρος*.' (*John* i. 42.); *Cephas* (*Κηφᾶς*) being the Syriac word, and *Petros*, *Peter*, (*πέτρος*), the Greek word for a *stone*. After this event, Peter and Andrew returned to their occupation of fishing until our Lord 'called them' to be 'fishers of men,' (*Matt.* iv. 18, 19; *Mark* i. 17.; *Luke* v. 10.), indicating by that expression their future great success in making converts to the Gospel. They were both included in the twelve Apostles; but Peter, like James and John, acquired the especial favour of our Lord. Peter appears to have been a married man, and to have resided at Capernaum; and it is supposed indeed that our Saviour on leaving Nazareth took up his abode in Peter's house in that city. (from *Matt.* iv. 13; viii. 16; xvii. 24, 27; *Mark* i. 32, 34; *Luke* iv. 40). He moreover was the disciple present with James and John, at the raising of Jairus's daughter (*Mark* v. 37; *Luke* viii. 51.); also at Christ's transfiguration, (*Matt.* xvii. 1; *Mark* ix. 2; *Luke* ix. 28); and at our Lord's agony in the garden (*Matt.* xxvi. 36; *Mark* xiv. 32.); St Peter likewise was one of the disciples to whom Jesus predicted the ruin of Jerusalem (*Mark* xiii. 3.); and one of the two who were sent to prepare the last passover (*Mark* xiv. 13; *Luke* xxii. 8.). After our Lord's resurrection St Peter was the first man to whom he appeared (*Luke* xxiv. 34; 1 *Cor.* xv. 5);

and it was to him that Christ gave the command three several times 'to feed His sheep.' (*John* xxi. 15, &c.).

266. In 'the Acts' we find that it was *St Peter* who proposed the election of another Apostle in the room of Judas Iscariot (*Acts* i. 15); who also, on the noted day of Pentecost when the Holy Ghost was diffused upon the Apostles, preached so effectually as to convert 3000 souls (*ib.* ii. 14, &c.); and others shortly after (*ib.* iii.); and who convicted Ananias and Sapphira of falsehood, and punished them with instant death (*ib.* v. 1.). *St Peter*, likewise, made the defence for himself and brethren when apprehended by the Sanhedrim (*ib.* v. 29.); through him also and *St John*, the Samaritan believers received the Holy Ghost (viii. 14.); and by him Simon Magus was put to shame (*ib.* 30.); and it was he who made the first Gentile convert to the Christian faith in the person of *Cornelius* of Cæsarea (*ib.* x. 1, &c.). *St Peter* seems to have performed more miracles than the other Apostles; he cured the lame man at the gate of the Temple (iii. 1.); and *Æneas* of the palsy (ix. 33.); raised *Dorcas* to life (*ib.* 36.); and 'the people brought their sick that his shadow even might pass 'over them' (*ib.* v. 15.): when imprisoned by Herod Agrippa, A. D. 44, he was miraculously delivered out of his hands (*ib.* xii.) At the council held in Jerusalem, A. D. 50—1, respecting the necessity of circumcision, and conformity to the Mosaic ritual, to the Gentile converts, the speeches of *St Peter* and *St James* the bishop of Jerusalem, are the only two recorded, (*ib.* xv. 6, &c.). After this he seems to have gone to Antioch, where he was opposed by *St Paul* (*Gal.* ii. 11). From this period nothing further is mentioned in Scripture in respect of *St Peter* beyond the observation of *St Paul* (in *Gal.* ii. 7.), that to *St Peter* was committed the Gospel of the circumcision, whence he was the Apostle of the Jews, as *St Paul* was of the Gentiles. *St Peter* appears from his Epistles to have been sensible of his approaching death (*2 Pet.* i. 14.), and concludes by commending the Epistles of *St Paul* (*ib.* iii. 15.).

267. In addition to the Scripture account, we learn from Origen (in *Euseb.* Eccl. Hist. iii. 1.) that *St Peter* subsequently preached the Gospel to the Jews in

266. What is recorded of *St Peter* in the Acts? 267. What is known of *St Peter* beyond what we learn from Scripture?

Pontus, Galatia, Bithynia, Cappadocia, and Asia, as he inscribes his first Epistle to the Churches of those countries (1 *Pet.* i. 1, 2.); and that eventually coming to Rome about A. D. 63 or 64, he was shortly after seized by the command of Nero: and at the same time with St Paul was put to death, being crucified, as our Lord had predicted (*John* xxi. 18.), and himself had expected, A. D. 66. (2 *Pet.* i. 14.); but from a feeling of deep humility he requested to be crucified with his head downwards, not thinking himself worthy to die in the same manner as his divine Master. Whether this was St Peter's first visit to Rome is not known; he is supposed not to have been there during St Paul's first imprisonment in that city, as his name is not mentioned in any of the Epistles of St Paul written at that period. According to Clement of Alexandria, his wife suffered martyrdom a little time before him. (*Lardner* vi. 509.).

268. As regards the character of St Peter, it may be gathered from the Gospels and the Acts, that he was deeply attached to Christ, and displayed extraordinary zeal, ardour, and boldness in the cause of the Gospel: yet he was sometimes deficient in firmness, and resolution. He was the first to reply to the propositions made by our Lord; and presumed even to rebuke Christ himself (*Matt.* xvi. 13.—22; *Mark* viii. 32.); for which he was severely censured (*ib.* 23.). His faith was such as to venture to walk on the water to his Divine Master, but his want of firmness led his faith to waver, and himself to be afraid (*Matt.* xiv. 28. &c.). His forwardness induced him to acknowledge Jesus as the Messiah (*ib.* xvi. 16; *Mark* viii. 29; *Luke* ix. 20.); and his boldness prompted him to declare that he was ready to die in His defence (*Matt.* xxvi. 33—35.); and his ardour soon after evinced itself in his cutting off the ear of Malchus, the high priest's servant, when the soldiers came to arrest our Lord (*Matt.* xxvi. 51—54; *Mark* xiv. 47; *Luke* xxii. 50, 51; *John* xviii. 10, 11.). But St Peter's weakness was particularly conspicuous in his denial of Jesus, repeatedly, and with oaths, although he alone of all the disciples, with the exception of another, (*John* xviii. 15.) had the courage to follow our Lord to the high-priest's palace, (*Matt.* xxvi. 69—75; *Mark* xiv. 66—72; *Luke* xxii. 54—62; *John* xviii. 15—27.); and it was probably shame and remorse that kept him from attending our Saviour at His crucifixion. An instance of want of firmness in St Peter appears at a subsequent period while at Antioch, where

268. What is the character of St Peter?

from his dissimulation in respect of the Gentile converts, he incurred the warm censure of St Paul (*Gal. ii. 11.*); his submission to which, however, is strong evidence of his possessing humility in addition to his other virtues.

269. **The Rock?**—It was from the zeal and firmness which our Lord anticipated St Peter would display in the cause of the Gospel that He gave him the name of *Cephas* ‘a stone,’ in Greek *Petros* (πέτρος), and in English *Peter* (*John i. 42.*); and which led Christ at a subsequent period to declare in answer to St Peter’s confession that Jesus was ‘the Christ the Son of the living God,’—and ‘*thou art Peter, and upon this rock (πέτρα), I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven, &c.*’ (*Matt. xvi. 16–19.*). This passage, however, has caused considerable controversy, because the Papacy builds upon it its high claims to infallibility and supremacy. There is thought to be very little, if any, difference in the words πέτρος and πέτρα, since both of them signify a *stone* or *rock*, but the question is as to the application of the word ‘*Rock*.’ Some commentators refer the word (*a*) to *Christ himself* as the rock (*Isai. xxviii. 16; 1 Pet. ii. 6–8.*);—others refer the word (*b*) to *the confession of faith* just made by St Peter, i. e. Christ implied ‘upon the truth thus confessed will My Church stand;’—while the majority of commentators, particularly of the moderns, refer it (*c*) to *Peter himself*; indeed, Bp. Marsh observes, ‘it would be a desperate undertaking to prove that Christ meant any other than Peter.’ (*Comp. View, App. 27.*). The advocates of this last opinion observe, that the word ‘*rock*’ could not refer to ‘*Christ himself*’ because the words following, ‘and I will give, &c.’ imply otherwise; nor could it mean ‘the confession,’ for a similar reason, and because moreover the confession was made for all, ‘Whom say ye that I am, &c.?’ They consider it to refer to ‘*Peter himself*,’ from the fact that he was the *first Apostle* called to the ministry, the *first* who preached to the *Jews*, and the *first* who preached to the *Gentiles*; thus laying the *first foundation* of a Christian Church, beginning on the one side with the conversion of 3000 *Jews* (*Acts ii. 41, 47.*), and on the other, with the conversion of the *Gentile*, Cornelius, and his friends (*Acts x.*)—(Bp. Pearson, Barrow, iv. 47.) But it is not to be understood that any supremacy

269. Why was St Peter called Cephas? Explain the passage ‘Upon this rock, &c.’ [a]

was hereby given to St Peter over the rest of the Apostles, for St Paul tells us he himself was *not a whit behind him* (see *Matt.* xviii. 18; *John* xx. 21—23.). And it is the circumstance of St Peter being the first to *open* the door of the Gospel kingdom to the Jewish and the Gentile world, which is intimated in the expression ‘I will give unto thee *the keys of the kingdom of Heaven.*’ (See *Acts* ii. 41; x. 45; xv. 7.) In other parts of Scripture, however, we shall find that the *Apostles generally* are called the *foundation* on which the Church is built (*Eph.* ii. 20; *Rev.* xxi. 14.); yet St Peter *began* what they all co-operated in; and the great doctrines of the Christian Church rest on the testimony not of one, but of *all*; and upon the fact, declared in Peter’s confession that Jesus is ‘the Christ, the Son of the living God.’

The first Epistle of St Peter.

270. The authenticity of the *First Epistle* of St Peter has never been disputed: it was referred to by the Apostolic Fathers, and is mentioned by Papias, Irenæus, Clement of Alexandria, Tertullian, Origen, and others. There has been some question, however, as to *whom* it was addressed; whether (*a*) to any particular class of Christians, either Jewish or Gentile; or whether (*b*) to the Christians in general ‘scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,’ and whom St Peter designates under the epithet ‘strangers’ (1 *Pet.* i. 1.). The latter is the general opinion, and it is believed that most of them were Gentile converts.

271. Its *Time*, and *Place*. When this Epistle was written is a matter of dispute; the general opinion is. that it was written a little before the Apostle’s death, which occurred in A. D. 66, because he makes allusion in it to the troubles in Judæa; its date is therefore placed about A. D. 63—4. As to the place where this Epistle was written, there is far more controversy: from the Epistle itself we learn that the place was **Babylon**. ‘The church that is at *Babylon* saluteth you’ (v. 13.); but what place is meant by the term Babylon is very doubtful.

270. Give an account of the First Epistle of St Peter.
 271. When, and where was it written? What is the Babylon spoken of by St Peter? o

Some critics consider the Babylon in *Assyria*; others, the Babylon in *Egypt*; others, the Babylon in *Seleucia* to be intended. There is no ancient testimony that St Peter ever travelled into those countries; yet, as there is a long period of his life of which we have no account, it is possible he may then have visited those localities. The general opinion however is, that the term *Babylon* is used by the Apostle figuratively for *Rome*, like as St John uses it in the Book of Revelation; an opinion derived from the authority of Eusebius (*Eccl. Hist.* II. 15.). Some few others there are who think that *Jerusalem* is implied under the name *Babylon*. Blomfield considers the balance of opinion to be in favour of the old Babylon of *Assyria*; which according to Dr. Benson was the metropolis of the Eastern Dispersion of the Jews, where a great number had gone to reside with the posterity that remained of ancient Babylon. (See *Blomfield's Greek Test.* in loco.)

272. Its Design. The design of St Peter in this Epistle is somewhat similar to that of St James, viz. to exhort the Christians to resignation, constancy, and perseverance under persecution; to give strength to their faith; and to urge them to continue in holiness of life, and conversation. There is **one passage** which from its obscurity has excited considerable controversy:—speaking of Christ, the Apostle says ‘By which (Spirit) also he (Christ) went ‘and preached unto *the spirits in prison*’ (iii. 19.). This is understood to imply according to Beza, Elsner, Macknight, and some others, that ‘Christ preached by his spirit, or ‘divine nature, to the Antediluvians, who are now (in the ‘Apostles’ time) in prison detained, like the fallen Angels, ‘unto the day of Judgment.’ *Jude* 6. Most critics, however, agree with bp. Pearson in understanding the sense to be that, ‘Christ preached unto those men who lived before ‘the flood, even while they lived, and consequently that He ‘was before it. For though that was not done by an immediate act of the Son of God, as if He personally had appeared on earth, and actually preached to that old world, ‘but by the ministry of a prophet, by the sending of Noah ‘a preacher of righteousness.’ (*Pearson*, Art. II. i. p. 145.) Others suppose with Dodwell ‘that Christ after His death, ‘in the interval between that and his resurrection, went

272. What was its design? *Explain what is meant by Christ preaching unto ‘the Spirits in prison;’ and its application in Edw. VI's Articles.* [a]

‘down, and preached the Gospel to the Antediluvians in ‘Hades:’ and, says bp. Horsley, ‘this plain and obvious ‘sense is not to be rejected because it contains what may ‘seem strange and unaccountable; otherwise scarcely any- ‘thing might be believed:’ (*Serm. in loco*). In the same sense was the passage applied in the *Articles of Edw. VI.** ‘On Christ’s descent into Hell.’ There are others, again who consider that by those ‘*in prison*’ are to be understood ‘the Gentile world in bondage and captivity to sin and ‘Satan, and held in the chains of their own lusts, and in the ‘bonds of their iniquity.’

273. This Epistle may be thus *analyzed* :—

Introduction	i.	1, 2.
Blessings of Christianity		3—9.
The Gospel salvation foretold.....		10—12.
Exhortation to holiness and brotherly love		13—25.
——to a knowledge of the Word, and	} ii.	1—10.
to true faith		
——to purity		11, 12.
——to obedience to magistrates.....		13—17.
——to servants		18—25.
——to wives	iii.	1—6.
——to husbands		7.
——to gentleness, patience, and holiness		8—17.
The reasons why, advanced		18—22. iv.
Advice to ministers		v. 1—4.

273. Give an analysis of the First Epistle of St Peter.

* ‘At the first reception,’ says bp. Pearson, (when speaking of Article V, of the Creed respecting Christ’s descent into hell, *Vol. i. p. 267.*) ‘it was propounded with a certain ‘explication, and thus delivered in the fourth year of Edward VI., with reference to an express place of Scripture ‘interpreted of this descent:—‘*That the body of Christ lay ‘in the grave until his resurrection: but his Spirit which he ‘gave up, was with the Spirits which were detained in ‘prison, or in hell, and preached to them, as the place in ‘St Peter testifieth.*’ (1 Pet. iii. 19.):—‘*Nam corpus usque ‘ad resurrectionem in sepulchro jacuit, Spiritus ab illo emis- ‘sus cum spiritibus qui in carcere sive in Inferno detine- ‘bantur, fuit, illisque prædicavit, quemadmodum testatur ‘Petri locus, &c.*’—*Artic. A. D. 1552.* The same passage was also employed in the exposition of the Creed contained in the Catechism set forth by the authority of king Edward in the 7th year of his reign.

Advice to the young.....	5—7.
——— to all	8—11.
Conclusion	12—14.

The Second Epistle of St Peter.

274. THE authenticity of this Epistle was in early times somewhat questioned, particularly by the Syriac Christians: it was, however, referred to by Clement of Rome, and Hermas, and spoken of by Origen, and Eusebius; and ever since the fourth century it has been universally received. If not written by St Peter, its fabrication would be most unaccountable, for there is nothing to betray the imposture, and the motive for such a proceeding is not to be divined from its contents; indeed an air of such unfeigned and deep piety breathes through the whole as perfectly to negative such a supposition. The same character and style are observable in this Epistle, as in the First; many incidental allusions refer to no other Apostle than St Peter; and there are repetitions of the same words and allusions, as in the First Epistle: yet, it must be said, that the *second chapter* is an exception; its subject, style, and language are different from the other writings of this Apostle; but it may be observed that the subject is of that nature which demanded more animation and energy, and possibly a greater degree of inspiration than the didactic simplicity of the rest, which may sufficiently account for its difference of character.

275. Its **Time**, and **Place**. The time *when* this Epistle was written has been much doubted; it is generally believed to have been written not long after the First Epistle, and but a short time before the Apostle's death, about A. D. 65. The place *where* it was written is also much disputed. Some consider it to have been written in Judæa; but the greater number assign it to *Rome*.

276. Its **Design**. Whether this Epistle was addressed to the Christians of Parthia, or to the Churches of Asia, or to the Christians of Judæa, or to the Christians in general of every place, and denomination, critics are not

274. Give an account of the Second Epistle of St Peter.
 275. When, and where was it written? 276. What was its design?

St John (xiv. 22.) where he inquires of our Saviour, 'Lord! how is it that thou wilt manifest thyself unto us, and not unto the world?' whence it has been judged that he held the common notion entertained by the Jews of the temporal nature of our Lord's kingdom. After the descent of the Holy Ghost on the day of Pentecost (*Acts* ii. 1.), it is supposed that St Jude remained some little time in Judæa, and then proceeded probably as a coadjutor with St Peter, and afterwards as his successor to preach the Gospel in Arabia, Syria, Mesopotamia, and Persia, in which last country he is thought to have died a martyr; but this requires confirmation. The Syrians consider him their Apostle; and, on the authority of Hegeippus,—who makes mention of his grandchildren being called before Domitian to give an account of themselves, and of their expectations as to Christ's kingdom, which the jealous fear of the Emperor suspected to be a temporal kingdom,—St Jude must have been a married man. (*Euseb. Ec. H. iii. 19, 20.*)

The Epistle of St Jude.

279. THE authenticity of the Epistle of St Jude has been somewhat disputed in consequence of the introduction of a prophecy of Enoch's, which is supposed to have been borrowed from an Apocryphal book written by Enoch (*Jerom, de Vir. Ill. c. 4.*): but the book of Enoch spoken of by Origen was probably not known in the time of St Jude, as it is believed to have been a forgery of the second century. The circumstance mentioned by St Jude was doubtlessly derived from tradition, and not quoted from any book: but, be this as it may, there is not sufficient reason for setting aside the authenticity of this Epistle, when we find it quoted by Clement of Alexandria, Tertullian, Origen, Jerom, and others of the ancient Fathers. The Epistle is addressed to all Christians without distinction.

280. Its Time, and Place. When this Epistle was written is not exactly known; but it is generally thought to have been written subsequently to St Peter's

279. Give an account of his Epistle? 280. When, and where was it written?

Epistles, from its describing the false teachers as *actually* come, which St Peter prophesied were *about* to come. Several dates, have been assigned to it, varying from A. D. 65., as asserted by Dr. Lardner, to A. D. 90. as asserted by Dr. Mill. Of the place *where* it was written we know nothing.

281. Its **Design**. The design of this Epistle is very similar to that of the Second Epistle of St Peter, *viz.*—to strengthen the Christian converts in the faith, to warn them against the errors of false teachers, and the scoffers of Christianity, reminding them at the same time of the consequences that must follow, and to urge them to continue in the love of God.

282. This Epistle may be thus *analyzed* :—

Introduction	verse 1, 2.
Exhortation to hold the faith.....	3.
The destruction of false teachers	4—7.
False teachers distinguished	8—16.
Various admonitions.....	17—23.
Conclusion	24, 25.

The Revelation of St John.

See *Page* 94.

281. What was its design? 282. Give an analysis of the Epistle of St Jude.

PART III.

A BRIEF ANALYSIS

OF

NEW TESTAMENT HISTORY.

*According to the Chronological Arrangement of Professor Michaelis, edited by
bp. Marsh. Vol. III. p. 40., &c.*

I. FROM THE BIRTH OF JOHN THE BAPTIST TO OUR LORD'S FIRST PASSOVER.

Luke i. 1—4; John i. 1—14;—B. C. Vulg. Æra 6.

283. **Preface.**—ACCORDING to St Luke's preface, it appears that there existed in his day certain erroneous and defective Histories of our Lord's Life and Ministry; to correct which, and that Christians in general, as well as his friend Theophilus, 'might know the certainty of those 'things, wherein they had been instructed,' he was induced to write this Gospel. (See *par.* 146.)

284. **Christ's Divinity.** Before adverting to the events of our Saviour's life, St John thought it necessary to establish first the *Divinity* of our Lord, in order to refute the Gnostic heresies of his time, which militated considerably against the advance of true Christian doctrine. (See *pars.* 156—159.) He commences with maintaining the *Personality* of 'The Word,' *Logos* (*Λογος*). 'In the beginning was the 'Word, and the Word was with God, and the Word was 'God..... And the Word was made flesh, and dwelt 'among us.' Thus declaring that 'The Word,' was not a conceptual *Logos*, as Philo, and certain philosophers maintained; but was a true and real Being, who took our nature, being made flesh, and was visible and tangible

283. Why did St Luke write his Gospel? 284. How does St John commence his history of our Lord? *Is "The Word" a Personality?* [d]

to us, and men beheld actually His glory: he then proceeds to overthrow the doctrines of Cerinthus, and others. (See *par.* 157.).

Matt. i. 1—17; *Luke* iii. 23—38.

285. **Genealogy of Christ.** From the promise made by the Almighty to *Abraham*, that 'In thy seed shall all the nations of the earth be 'blessed.' *Gen.* xii. 4; xviii. 18; xxii. 18; xxvi. 4: (See also *Psal.* lxxii. 17; *Acts* iii. 25; *Gal.* iii. 8.): and from the prophecy to *David*, that 'Thy throne shall be established for ever?' *2 Sam.* vii. 13. 16; *Psal.* lxxxix. 36, 37; *John* xii. 34:—

The Jews had long expected the Messiah in the line of Abraham, and David: and as St Matthew wrote his Gospel especially for the Jews, he traces the descent of Jesus from Abraham and David down to *Joseph* His legal father, in order to prove to them that in Him these prophecies were fulfilled. Among the Jews, *legal* descent was always traced through the *male* line; and their Genealogies were preserved in the public records of the Temple, whence St Matthew probably derived the genealogy of Joseph; some say he copied it from a record in Joseph's family. It was also usual to divide the Genealogies into *classes* in order to assist the memory; for this reason we find the division of *fourteen generations* adopted by St Matthew; who says 'From Abraham to David are fourteen generations; and 'from David until the carrying away into Babylon are 'fourteen generations; and from the carrying away into 'Babylon unto Christ are fourteen generations' (i. 17.): which together make forty-two generations. But there is an error in the second division (in *ver.* 11.), which has but thirteen generations, occasioned by the accidental omission of *Jehoiakim* the father of Jechonias, which some mss. supply, thus:—'And Josias begat *Jehoiakim* (*or Joakim*); and 'Joakim begat Jechonias, &c. (*ver.* 11.). See *Griesbach* in loco.

286. As *St Luke*, however, wrote his Gospel for the Gentiles, who were not of the seed of Abraham accord-

285. Explain the genealogy of our Lord as given by St Matthew. *How does St Matthew explain the fourteen generations he supplies?* [a] What error exists in the middle division? 286. In what does the genealogy given by St Luke differ from that given by St Matthew?

ing to the flesh, and was desirous to prove their admission into the Gospel covenant as well as the Jews, he traces the genealogy of our Lord through Mary his mother up to David; and thence up to Adam, to show the fulfilment of the prophecy of a Redeemer given to fallen man, when God said to the serpent:—‘It (*the seed of the woman*) shall bruise thy head, and thou shalt bruise his heel.’ (*Gen. iii. 15; Gal. iv. 4.*) The genealogy from Adam to Abraham is only recorded by St Luke; from Abraham to David, the genealogies given by St Luke and St Matthew agree; but from David to Christ they considerably differ; this is accounted for from the circumstance of the Hebrews not allowing the names of women to be in their genealogical tables, so that whenever a family ended with a *daughter*, they inserted her *husband* as the *son* of him who was really but a *father-in-law*. St Matthew takes the *natural* sons, saying, ‘Jacob *begat* Joseph the husband of Mary.’ St Luke takes the *putative* sons, and instead of the word ‘*begat*’ uses the phrase ‘*son of*’; as ‘Joseph, which was the *son of Heli*’; for Joseph was the *son* of Jacob, and the *son-in-law* of Heli. Mary was the daughter of *Heli*, so called by abbreviation for *Heliachim*, which is the same as *Jochim*, and *Jehoiakim*. For a further account of this difference in the genealogies, see Dr. Barrett’s Essay; or the epitome of it given by Dr. Adam Clarke *in loco*.

Luke i. 5—25.

287. Birth of John announced.—As the time approached for the coming of the Messiah, the voice of prophecy directed the Jews to expect the appearance of His fore-runner. The last prophecy to the Jewish Church was:—‘Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers.’ (*Mal. iv. 5, 6.*) Whence the angel Gabriel appeared in the days of Herod to *Zacharias*, the priest, of the course of *Abia*, while he was executing the priest’s office at the altar of incense in the Temple, and announced to him that his wife *Elizabeth*, who was of the daughters of Aaron, should have

287. What was the prophecy of Malachi respecting John? What happened to Zacharias while executing the priest’s office?

a son, although she had been hitherto barren, and they were both well stricken in years; and that his name was to be *John*; prophesying also that, 'many of the children of Israel shall be turned to the Lord their God;' and adding in the words of Malachi, 'And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just,' (*Luke* i. 16, 17.): thus furnishing the Jews with the strongest evidence in favour of their expected Messiah. *Zacharias*, however, could not bring his mind to give implicit credence to what he had just heard, wherefore he was struck dumb 'until the day that these things should be performed.' Immediately his period of ministration was accomplished *Zacharias* returned home, and waited the issue of the angel's prediction.

288. Courses of Priests. The *families* of priests in the time of David having become too numerous to officiate in the Temple all together, that monarch divided them into *twenty-four courses* or families to minister by turns (1 *Chron.* xxiv. 1.); each family to officiate for a week (2 *Kings* xi. 7; 2 *Chron.* xxiii. 8.). The course of *Abiah* was the eighth in order at their original classification (1 *Chron.* xxiv. 10.); and of this family was *Zacharias*, as observed by St *Luke*.

Luke i. 26—38.—B. C. *Vulg. Era* 5.

289. The Annunciation.—Six months after the visit to *Zacharias* the angel *Gabriel* was sent from God unto *Nazareth*, a city of Galilee, to a virgin espoused to a man named *Joseph* of the house of David, and the virgin's name was *Mary*; and he announced to her that she by the power of the Holy Ghost should bring forth a son, and should call his name *JESUS*; for 'He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end;' adding that 'that holy thing which shall be born of thee shall be called the Son of God.' (See *Isai.* ix. 7; xvi. 5; *Jer.* xxiii. 5; *Dan.* ii. 44; vii. 14.).

290. From David. That the Messiah was to come from the loins of David was believed by the Jews from

288. *What were the courses of Priests?* [c] 289. *What was the object of the Angel's visit to the Virgin Mary?*
290. *Shew from the Old and New Testament that Jesus was to be the Son of David.* [c.]

prophecy; whence He was afterwards known under the title of the '*Son of David*.'—'I have made a covenant with my chosen, I have sworn unto David my servant; thy seed will I establish for ever, and build up thy throne to all generations.' (*Psal.* lxxxix. 3, 4.) And in *Isaiah*, 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots.' (xi. 1.). Whence in *St John* we read, 'Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' (vii. 42.). So in *Acts*, 'Of this man's seed (David's) hath God according to his promise raised unto Israel a Saviour, Jesus.' (xiii. 23.). See 2 *Sam.* vii. 12; *Psal.* cxxxii. 10, 11; *Jer.* xxiii. 5; *Isai.* ix. 7; xvi. 5; *Ezek.* xxxiv. 23, 24; *Dan.* ii. 44; vii. 14; *Matt.* ii. 5; ix. 27; xii. 23; *Luke* ii. 4; *Rom.* i. 3.

Luke i. 39—56.

291. **Mary visits Elizabeth:**—Mary learning that the angel Gabriel had also visited her relative Elizabeth, very anxiously set out to see her, to ascertain what the Lord had wrought for her. The residence of Zacharias is supposed to have been in Hebron the city of the priests (*Josh.* xxi. 11.), seventy miles from Nazareth, which was a long and tedious journey in those days. Mary arrived there, and on Elizabeth hearing her salutation she was filled with the Holy Ghost, and after the interchange of congratulations and blessings Mary poured forth that beautiful song of thanksgiving beginning, 'My soul doth magnify the Lord, &c.' (*Magnificat*), which in our Liturgy is appointed to be read after the first Lesson in the Evening Service, as a thanksgiving for the promises of mercy and redemption recorded in the Old Testament. It appears to be a similar effusion to that of Hannah under like circumstances, as related in 1 *Sam.* ii. 1—10.

Matt. i. 18—24.

292. **Joseph's Dream.**—The circumstances affecting Mary, and her explanation to her espoused husband

291. What circumstance called forth from the Virgin Mary the Song of Thanksgiving beginning, 'My soul doth magnify the Lord?' 292. By what means was Joseph's mind reconciled to the position of Mary?

not being sufficiently satisfactory to Joseph, he purposed to put her away; but while thinking on this measure the angel of the Lord appeared to him in a dream, and informed him of the truth of her position, and that 'she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins;' thus fulfilling the prophecy of *Israh*, 'Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name EMMANUEL, which being interpreted is, *God with us*; (vii. 14.): the fulfilment being in the *signification* of *Emmanuel*, and not in the name itself; which signification is also comprehended in the name *Jesus*. The word *Emmanuel* (Εμμανουηλ) is derived from two Hebrew words, viz.—*Emmanu*, 'with us,' and *El*, 'God.' (See bp. *Pearson* Art. 2.). Joseph on awaking from his sleep believed the angel of the Lord, and his mind was reconciled.

Luke i. 57—80.

293. **Birth of John.**—In due time *Elizabeth* brought forth a son, and on the eighth day, the day of his circumcision, the parties assembled called him *Zacharias* after the name of his father: to which his mother immediately answered 'not so; but he shall be called JOHN!' they appealed to his father, who 'asked for a writing table and wrote, saying his name is *John*.' instantly *Zacharias's* mouth was opened 'and he spake, and praised God, and fear came on all that dwelt round about.' The prophetic hymn of *Zacharias* is placed in our Liturgy, and appointed to be read after the Second Lesson in the Morning Service, to show forth our thanksgiving for the Lord having 'visited and redeemed his people.' (the *Benedictus*.) From this time 'the child grew in stature, and waxed strong in spirit and in the truths of God,' and was in the deserts or hill country round about *Hebron* till the day of his showing unto *Israel*, till, *i. e.* he was thirty years of age, before which time no man was allowed by the Mosaic Law to enter into the public ministry. (*Luke* iii. 23.; *Numb.* iv. 3.).

What is the derivation and meaning of Emmanuel? [b]
293. What circumstances attended the birth, and circumcision of *John*, miraculously affecting his father *Zacharias*?

Matt. i. 25; *Luke* ii. 1—20.—B. C. *Vulg. Æra* 4.

294. Birth of Christ.—Shortly after the birth of *John*, we find Joseph with Mary his espoused wife had gone 'from Galilee out of the city of Nazareth into Judæa unto 'the city of David, which was called Bethlehem; because 'he was of the house and lineage of David,' in order to be *taxed* according to the decree from Cæsar Augustus: and while here Mary was delivered of 'her first born son, 'whom she wrapped in swaddling clothes and laid him 'in a manger, because there was no room for him in the 'Inn.' The Angel of the Lord now appeared to certain shepherds who were in the fields watching their flocks, and declared to them 'I bring you good tidings of great joy 'which shall be to all people; for unto you is born this day 'in the city of David a SAVIOUR, which is CHRIST THE 'LORD.' The shepherds immediately proceeded to Bethlehem, and after finding the child as described by the angel 'they returned glorifying, and praising God.' Thus was 'born JESUS CHRIST, the *Son of God*, at Bethlehem of Judæa, December 25, A. M. 4000., B. C. 4. (four years before the vulgar Æra); in the thirty-sixth year of the reign of Herod the Great; and fortieth of Augustus, Emperor of Rome. Thus fulfilling the prophecy of Daniel as to the *time* (*Dan.* ix. 24—27.); of Micah as to the *place* (*Mic.* v. 2.); and of Isaiah as to the *person* (*Isai.* vii. 14.) See also *Haggai* ii. 6, 7; *Mal.* iii. 1; *Gen.* xlix. 10; *Isai.* xi. 1; *Jer.* xxiii. 5.

295. This **Taxing** (*ἀπογραφή*), says St Luke, was *first made* when 'Cyrenius was governor of Syria:' but as Cyrenius (Quirinus) was not governor of Syria till ten or twelve years *after* the birth of Christ, some critics consider this *apographe* spoken of by St Luke was only an *enrolment* previous to the actual taxing, which taxing itself was first made when Cyrenius *was* governor of Syria; but the question is one of great controversy, to the solution of which contemporary history gives little, if any, assistance; and after all it is not likely that St Luke has fallen into any inaccuracy here, when in all other instances in which comparison with contemporary history is practicable he is found to be particularly correct.

294. Where was Christ born? what were the attending circumstances? 295. Explain the reference of St Luke to the taxing made by Cyrenius.

Luke ii. 21.—B. C. 3.

296. **Circumcision of Christ.** When eight days were accomplished for the circumcising of the child according to the custom of the Jews, his name was called **JESUS**, as the angel of the Lord had commanded. The name *Jesus* is of the same import as *Joshua* (a Saviour), being merely an abbreviated form of it with a Greek termination (viz. *Jehoshua*, *Joshua*, *Jeshua*, *Jesus*); as the following exposition of bp. Pearson will show:—Looking back to the first person who bore this name, we find, ‘Moses called *Oshea*, the son of Nun, *Jehoshua*.’ (*Numb.* xiii. 16.). His first name imposed at his circumcision was *Oshea* or *Hoseah*, similar to that of the last king of Israel, and of some others (1 *Chron.* xxvii. 20.), and it simply means *Saviour*, equivalent to ‘*he saves*,’ or ‘*will save* :’ to this name Moses, when he viewed the promised land, made an addition in order to imply that *Hoshea* would be the instrument of *God* for the salvation of the people Israel. To *Oshea* or *Hoshea* he therefore added *Jah*, one of the titles of God, which compound according to the Hebrew usage would become, *Jehoshua*, and mean, — ‘*God will save His people from their enemies* :’ whence by contraction *Joshua*, in Greek *Jesus*. This interpretation is also identical with that given by the angel to Joseph in his dream:—‘Thou shalt call his name *Jesus* for *He shall save His people from their sins*.’ (*Matt.* i. 21.): and which corresponds with the sense of the name *Emmanuel*, for what else is ‘*God with us*,’ than ‘*God our Saviour*.’ This method of alteration in a name by addition only is seen in the name of *Abraham* which at first was *Abram*, meaning a ‘high father,’ and on the renewal of God’s promise was changed to *Abraham*, meaning the ‘father of a great multitude.’ (*Gen.* xvii. 5.). The name *Jesus* was of ordinary use among the Jews, as we read of ‘*Jesus* which was called *Justus*.’ (*Col.* iv. 11.). ‘A certain sorcerer a Jew whose name was *Bar-jesus*’ i. e. Son of *Jesus*. (*Acts* xiii. 6.). ‘The Wisdom of *Jesus* the Son of Sirach.’ (*Apoc.*) So in *Acts* vii. 45; *Heb.* iv. 8. (*Pearson* ‘On the Creed.’ Art. II.).

296. When was the name of *Jesus* given to our Lord? Explain the meaning of the name *Jesus*. [c] What is the explanation of bp. Pearson? [c] What is the meaning of *Abraham*? [c]

Luke ii. 22 — 40.

297. **Presentation of Christ.**—When the days of Mary's purification were accomplished, they brought the young child to Jerusalem into the Temple to present him to the Lord (*Numb. xviii. 15, 16.*), and to sacrifice according to the law a pair of turtle doves, or two young pigeons (*Lev. xii. 8.*). While here, *Simeon*, under Divine inspiration, took the young child in his arms and blessed him, and in a triumphant song of thanksgiving declared Him to be the fulfilment of the predictions of the prophets. The song of *Simeon* is found in our Liturgy, and appointed to be read after the Second Lesson in the Evening Service, (*Nunc Dimittis.*) as very appropriate to express our thanksgivings also for the mercies of redemption revealed to us in the inspired Scriptures. Besides *Simeon*, public thanksgiving was also given by the aged and pious *Anna*, the daughter of *Phanuel*, for this appearance of the expected redemption. All things being now performed according to the Law of the Lord, the Holy Family 'returned into Galilee, to their own city Nazareth,' proceeding, it is supposed, first to Bethlehem to arrange for their journey; 'and the child grew, and waxed 'strong in spirit, filled with wisdom, and the grace of God 'was upon him.'

Matt. ii. 1—23.—B. C. 2.

298. **Visit of the Magi.**—During the proceedings just related, and when the Holy family had returned to Bethlehem, certain wise men (*Magi*) directed by a star, came from the East to Jerusalem inquiring, 'where he is that 'is born king of the Jews?...for we have come to worship 'him.' *Herod*, the king, becoming alarmed at this intimation, called together the chief Priests, and Scribes, and demanded of them where Christ should be born? They, guided by the prophecy of *Micah (ch. v. 1.)*, answered, 'In Bethlehem of Judæa.' *Herod* immediately despatched the wise men thither, desiring them to bring him word on their return. The wise men set out, and the star 'went before them, till it 'came and stood over where the young child was:...and 'when they were come into the house they fell down and

297. What occurred at the presentation of Christ in the Temple? Whither did they proceed after this event? 298. Before leaving Bethlehem who came a long journey to worship the child Jesus?

'worshipped him,' and 'having presented unto him gifts, 'gold, frankincense, and myrrh,' they returned home; and under the direction of God in a dream not to visit Herod, they went back another way.

299. **Flight into Egypt.**—The angel of the Lord now appeared to Joseph in a dream, and directed him to 'take the young child, and his mother, and flee into Egypt, 'and be thou there until I bring thee word: for Herod will 'seek the young child to destroy him.' There they remained till the death of Herod; thus fulfilling the prophecy, 'out of 'Egypt have I called my son.' (*Hosea* ii. 1.).

300. **The murder of the Innocents.**—Herod finding himself deceived by the wise men, and under the feeling of alarm for the safety of his throne, from ignorance of the true nature of Christ's kingdom, 'sent forth and slew all the 'children that were in Bethlehem and its neighbourhood 'from two years old and under,' making sure, as he thought, by this means to put to death the child Jesus.

301. **The return from Egypt.**—This cruelty of Herod met with speedy retribution: for he was immediately smitten with a loathsome disease, of which he died; and the angel of the Lord then appeared to Joseph in Egypt, and desired him to return with the child and his mother into the land of Israel. Joseph, however, hearing that Archelaus had succeeded his father Herod in Judæa, 'he was afraid to 'go thither,' and proceeded under the direction of God to Galilee unto the city of Nazareth; thus fulfilling the prophecy, 'He shall be called a Nazarene.' (Some consider this a reference to *Judges* xiii. 5; or *Isai.* xi. 1. where the Hebrew word for *Branch* is *netser*.) See *par.* 303.

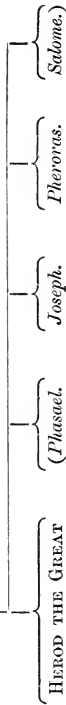
302. **Herod the Great**, at his death, left three sons, who shared among them his dominions. (1) *Archelaus* had Judæa, Samaria, and Idumæa; (2) *Herod Antipas* had Galilee, and Peræa; (3) *Herod Philip* had Trachonitis, and Ituræa.

(The following *Table* will show at one view the family of Herod the Great, who played so conspicuous a part in Scripture History. He had *ten* wives, and by them *fifteen* children.)

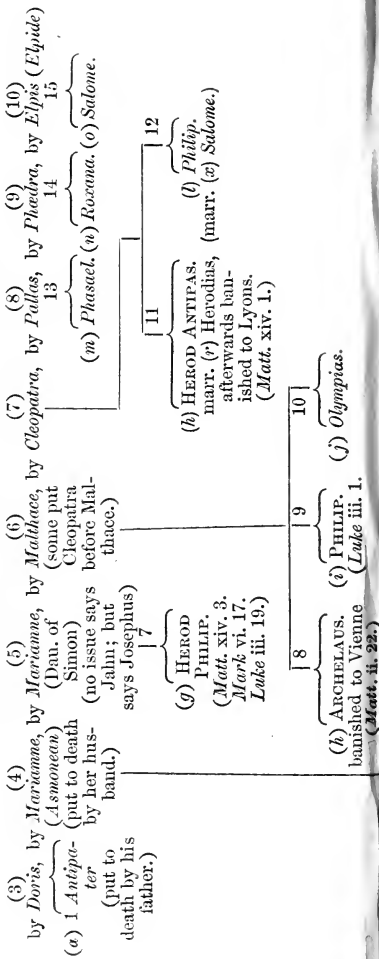
299. What was the cause of the flight of the Holy Family into Egypt? 300. What cruel steps did Herod take to kill the child Jesus? 301. When did they return from Egypt? 302. *Who were the Herods?*

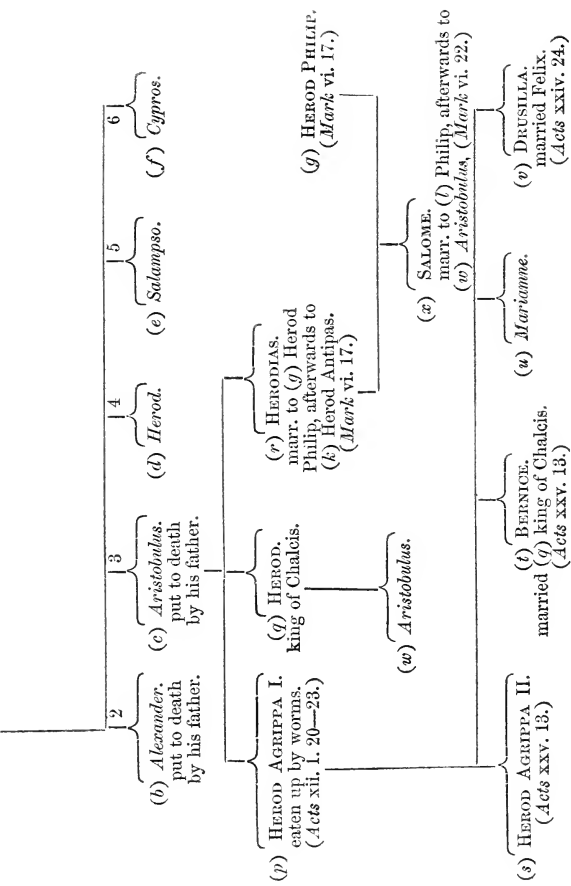
GENEALOGICAL TABLE OF HEROD.

ANTIPATER—CYPRUS.



(Had ten wives, the names of the first two (1) (2) are not mentioned in history, and they had no issue: the names following, in Italics, do not occur in Scripture.)





303. A Nazarene.—That our Lord ‘was to be called a *Nazarene*,’ is the prediction of no particular prophet, but the substance of those passages in the Old Testament which implied the contempt with which the Messiah should be treated; for *Nazareth* was proverbially a despised place, as may be judged from the question of Nathanael ‘Can there any good thing come out of Nazareth?’ (*John* i. 46.): whence the term *Nazarene* was a word of reproach, and commonly applied to a despised character; and as such applied to our Lord (*Mark* i. 24; xiv. 16; *John* xviii. 5. 7; *Acts* vi. 14; xxiv. 5.). It is not probable that a *Nazarite* is intended, as Christ did not abstain from wine, nor observe the ordinances of the Nazarites, as enjoined in *Numb.* vi. Nor can the word *Nazarene* imply that our Lord was a native of Nazareth; for he was born in Bethlehem. Our Lord’s connection with Nazareth consisted of his residence there from childhood till he was 30 years of age, when he commenced his public ministry; and a visit at a subsequent period when an attempt was made upon his life on account of his preaching. (*Luke* iv. 16—30.)

Luke ii. 41—52.—A. D. 9.

304. Christ in His twelfth year.—It was the custom of the parents of our Lord to go to Jerusalem every year to the feast of the Passover, and to take the child Jesus with them. On one of these occasions when he was twelve years of age, as they returned home, Jesus unknown to his parents tarried behind in Jerusalem. When they discovered his absence, and found him not among their kinsfolk and acquaintance, they returned to Jerusalem, and after three days found him in the Temple in the midst of the doctors, both hearing them, and asking them questions; and all were astonished at his understanding and his answers. When he was reprov’d by his parents, he made that memorable reply so indicative of his mission upon earth:—‘Wist ye not that I must be about my Father’s ‘business’ (*ib.* 49.). After this Jesus returned with them to Nazareth, and was subject unto them, and he ‘increased ‘in wisdom and stature, and in favour with God and man.’ This is the only information we possess of the early years of our blessed Lord.

302. What is meant by our Lord being called a Nazarene? *What had our Lord to do with Nazareth?* [d]
 304. What circumstances occurred respecting our Lord when he was about twelve years old?

Matt. iii. 1—12; *Mark* i. 1—8; *Luke* iii. 1—20.—A. D. 29.

305. Preaching of John. In accordance with the prophecy of *Malachi*,—‘behold I send my messenger ‘before thy face which shall prepare thy way before thee’ (iii. 1); and of *Isaiah*, who said, ‘the voice of one crying ‘in the wilderness, Prepare ye the way of the Lord, make ‘his paths straight,’ (xl. 3.) *John*, being thirty years of age, now began his ministry as the forerunner of our Lord, ‘preaching the baptism of repentance for the remission ‘of sins; and saying, Repent ye, for the kingdom of heaven ‘is at hand.’ His raiment was of camel’s hair, with a leathern girdle about his loins, and his meat was locusts and wild honey: and they of the land of Judæa, and of Jerusalem, and round about Jordan, came to him, and were baptized confessing their sins. From his requiring those who were contrite because of their sins *to be baptized*, he was named *John the Baptist*. At this period *Pontius Pilate* was governor of Judæa, and *Tiberius* was the Roman Emperor, and in the fifteenth year of his reign; *Annas* and *Caiaphas* were the High-Priests.

Matt. iii. 13—17; *Mark* i. 9—11; *Luke* iii. 21, 22.—A. D. 30.

306. Baptism of Christ. At length came *Jesus* from Nazareth to be baptized of *John*, ‘but *John* forbade ‘him, saying, I have need to be baptized of thee, and ‘comest thou to me? *Jesus* answered, Suffer it to be so ‘now; for thus it becometh us to fulfil all righteousness.’ *John* then baptized him, ‘and he saw the Spirit of God ‘descending upon Him like a dove, and lighting upon Him; ‘and lo! there came a voice from heaven saying, ‘Thou ‘art my beloved Son in whom I am well pleased. And ‘*Jesus* himself began to be about *thirty years* of age;’ and now commenced His ministry; previous to which, how He employed His early years is not for us to know, further than that He showed great reverence and submission to His parents ‘and was subject unto them’ up to this period.

305. What was the preaching of *John*? When did he begin? Why was he called *the Baptist*? Who was the Roman Emperor, the Governor of Judæa, and High-Priest at that time? 306. What occurred to our Lord at his Baptism?

Matt. iv. 1—11; *Mark* i. 12, 13; *Luke* iv. 1—13.

307. **Temptation of Christ.** Immediately after His baptism, our Lord was led by the Spirit into the wilderness to be tempted of the Devil, where He continued forty days, and forty nights, eating nothing. The *first* Temptation was:—‘If thou be the Son of God, command that these stones be made bread!—Jesus answered, It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ (*Deut.* viii. 3.).

Secondly.—The Devil taketh Him up into the holy city and setteth Him on a pinnacle of the Temple, and said,—‘If thou be the Son of God cast thyself down, for it is written, He shall give his angels charge over thee to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone!’ (*Psal.* xci. 12.). ‘Jesus answered, It is written again, Thou shalt not tempt the Lord thy God’ (*Deut.* vi. 16.).

Thirdly.—The Devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them, in a moment of time; and said—‘All these things will I give thee, and the glory of them if thou wilt fall down and worship me! Jesus answered, Get thee behind me Satan! for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.’ (*Deut.* vi. 13; x. 20.). The Devil finding His temptations to be in vain, now left our Lord, and angels came and ministered unto Him. The quotation from *Psal.* xci. 11. made use of by the Devil, it should be observed, was somewhat *mutilated*; correctly, it would have been, ‘to keep thee in *all thy ways*,’ which latter words were not suitable to the design of the evil one, and therefore were omitted, God has promised to protect His servants when they keep *in the way of duty*, and not when they go out of it.

John i. 15—51.

308. **Testimonies in favour of Christ.**—Many questions were put to *John the Baptist* as to his own person, and his office, asking if he were Elias? (*Mal.* iv. 5.)—or that Prophet? (spoken of by Moses in *Deut.* xviii. 15. 18.)—or

307. What was the temptation of Christ? What text of Scripture was incorrectly quoted by Satan? 308. What inquiries were put to John the Baptist respecting his person, and his office? *Why is Christ called the Lamb?* [b]

the Christ? To all which he answered 'No!' But he said, 'I am the voice of one crying in the wilderness, Make 'straight the way of the Lord.' (*Isai. xl. 3.*). The next day seeing Jesus come unto him, John said, 'Behold the *Lamb of God*, which taketh away the sin of the world:' thus pointing him out as 'the great Sacrifice for the sins of men.' Jesus was the true *Lamb*, or *Sacrifice*, required and appointed by God, of which those offered *daily* in the tabernacle, and the Temple, (*Exod. xxix. 38, 39.*), and especially the *paschal* Lamb, were only the types, and representatives; (*Exod. xii. 4, 5.*); as St Paul says, 'Christ 'our passover is sacrificed for us.' (*1 Cor. v. 7.*) Like the *paschal* lamb, so was the sacrifice of Christ, *the Lamb of God*; He was without blemish, not a bone of Him was broken; and who, by the shedding of His blood, was our great deliverer from more than Egyptian bondage; from the bondage of Sin, and Satan. Jesus also was crucified in the same month, on the same day, and at the same time in which the Israelites were ordered to kill the paschal lamb. All the lambs which had been previously offered had been furnished by men: this was provided by God as the only sufficient and available sacrifice for the sin of the world; and even at the throne of God, Christ is ever represented as a lamb newly slain: (*Rev. v. 6.*). John possibly in his exclamation may have alluded to the prophecy of Isaiah (*liii. 7.*), where Jesus was spoken of as being 'brought as a lamb to the slaughter.'—The same exclamation the Baptist repeated to two of his disciples, who immediately followed Jesus, and at His request abode with our Lord that day. One of them was Andrew, who hastened to fetch his brother *Simon*, declaring 'we have found the *Messias*, which is being interpreted the '*Christ*. Jesus on seeing Simon said 'Thou art Simon, the 'son of Jona, thou shalt be called *Cephas*, which is by interpretation, a stone.' The day following, our Lord going into Galilee, called *Philip* saying, 'Follow me.' Philip immediately found *Nathanael*, and said to him 'we have found him 'of whom Moses in the Law (*Gen. iii. 15; xlix. 10; Deut. xviii. 18.*) and the prophets did write, Jesus of Nazareth, 'the son of Joseph.' (*Isai. iv. 2; vii. 14; ix. 6; liii. 2; Mic. v. 2; Zech. vi. 12; ix. 9.*). Nathanael expressed his astonishment that any thing good could come out of Nazareth; and when Jesus saw him He said, 'Behold an Israelite indeed, in 'whom is no guile.' Nathanael answered, 'Rabbi? Thou 'art the Son of God; thou art the King of Israel.'

How was the Paschal Lamb a type of Christ? [c]

309. Messias or Christ.—From the observation of Andrew to his brother Simon ‘we have found the *Messias*, which is, being interpreted, the *Christ*,’ it is clear that the words *Messias* and *Christ* are of the same meaning. *Messias* being the Syriac word spoken by Andrew, and, *Christ* the Greek word written by St John. They both mean *anointed*, and, in accordance with the Law, whatever was anointed was thereby set apart as ordained to some especial use or office. ‘Jacob poured oil on the top of a pillar to ‘consecrate it’ (*Gen. xxviii. 18.*). Moses anointed the tabernacle and all the vessels; thus dedicating them to the service of God. ‘The priest that is anointed,’ implied the High Priest, because invested in that office at and by his unction. When Jesus, therefore, is called the *Messias* or *Christ*, and that long after the anointing oil had ceased, it signified no less, than a Person set apart by God. anointed with most sacred oil, advanced to the highest office of which all those employments under the Law conferred by unction were but types and shadows. (*Pearson On the Creed, Art. II.*). The holy unction was given to Kings, priests, and prophets, whence our Lord being the *Christ*, or *Messias*, or *anointed* one, so in Him are pre-eminently centred the qualities of King, High-priest, and Prophet over the Jews, and all mankind. The term *Christ*, in Latin *Christus*, in Greek *Χριστος* (*Christos*) is derived from *Χριω* (*Chrio*) to *anoint*, whence also *Chrism* (*Χρίσμα*).

John ii. 1—11.

310. Christ's First Miracle.—Whilst our Lord was in Galilee He was invited with his disciples to a marriage in *Cana*, at the house where His mother was staying; whence it has been supposed, that it was the marriage of some relative of our Lord's. Some say of John the Evangelist. During the progress of the feast there was a deficiency of wine, which being intimated to Jesus by His mother, it called forth the remark ‘Woman! What have I ‘to do with thee? Mine hour is not yet come.’ Shortly after, He commanded the servants to fill the six water-pots that were there with water, and then to draw out, and bear unto the governor of the feast; when this was done the water was found to have become wine. This beginning of miracles did Jesus in *Cana* of Galilee.

309. *What is the meaning of the word Christ? [e] Of the word Messias? 310. What was the first miracle of our Lord? [d]*

John ii. 13—22.

311. *The Buyers and Sellers in the Temple.*—

The Jews' passover being at hand, Jesus now proceeded to Jerusalem to keep *His* FIRST PASSOVER since His baptism. (See INDEX.) On his arrival He found the Temple filled with oxen, sheep, and doves; and the changers of money sitting; upon which he took a scourge of small cords, and cleared the Temple of these profane intruders, and poured out the changers' money, and overthrew their tables: commanding them to 'Make not My Father's house, a house of merchandise.' The Jews now demanded of Him a sign, and He answered, 'Destroy this Temple, and in three days I will raise it up.'

II. FROM OUR LORD'S FIRST PASSOVER (IN A. D. 30.,
Usher), TO HIS SECOND PASSOVER.

John ii. 23.—iii. 21.—A. D. 30.

312. *Conversation with Nicodemus.*—

Whilst our Lord was in Jerusalem, a man of the Pharisees named *Nicodemus*, a ruler of the Jews, came to Him by night, and bore testimony to our Lord's miracles, saying, 'Rabbi 'we know that thou art a teacher come from God; for no 'man can do these miracles that thou doest except God be 'with him.' To this Jesus answered, 'Except a man be 'born again, he cannot see the kingdom of God.' *Nicodemus* not comprehending Christ's meaning; Jesus said, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God:' this also was past the understanding of the Jewish ruler. Ultimately our Lord added 'As Moses lifted up the serpent in the wilderness, 'so must the Son of man be lifted up; that whosoever 'believeth in Him should not perish, but have eternal life:' thus implying His crucifixion for the salvation of mankind.

John iii. 22—36.

313. *Last testimony of John the Baptist.*—Leaving *Nicodemus*, *Jesus* proceeded into Judæa where John was

311. What did Jesus in the Temple when He came to the First Passover? 312. What was the nature of our Lord's conversation with *Nicodemus*? 313. After leaving *Nicodemus* who gave additional testimony to our Lord's Divinity?

baptizing, and there tarried a little while. In some discussion between John's disciples and certain Jews, John took the opportunity of giving additional testimony to the Divinity, and Mission of our Lord.

John iv. 1—42.

314. *Christ, and the Samaritan woman.*—Jesus now left Judæa, and returned through Samaria towards Galilee: on approaching Sychar, he met a Samaritan woman coming to the well with a pitcher to draw water. Our Lord being thirsty He asked her to give Him to drink, which astonished the woman, as the Jews never had any dealings with the Samaritans. Our Lord took the opportunity of talking to her about 'the living water,' and having communicated His knowledge of her private life, He explained to her the nature of divine worship; that 'God is a Spirit, and must be worshipped in spirit and in truth;' and then declared Himself to be the promised *Messiah*, 'I that speak unto thee am *He*.' The disciples of Jesus now came up and requested our Lord to eat; but He had meat to eat they knew not of, which was 'to do the will of Him that sent him, and to finish His work.' In the mean time the woman had gone back to Samaria, and returned with many of the Samaritans who believed in Him on the woman's testimony, and at their request Jesus abode there two days.

315. *Enmity between the Jews and the Samaritans.*—The deadly hatred alluded to in the answer of the Samaritan woman arose from the circumstance, that when the Jews returned from the Babylonish captivity (b.c. 536.); and began to rebuild the Temple at Jerusalem; the remnant left in Samaria, who had become mingled with the heathen colonists, requested to be allowed to assist in the work. The Jews rejected their proffered aid, which resulted in the Samaritans doing all they could to prevent the rebuilding of the Temple; they did indeed cause it to be delayed some years; and at last, finding it completed in spite of their opposition, they built a rival temple on *Mount Gerizim*, established a distinct worship, and maintained that their temple and worship was equal, if not superior, to that at Jerusalem. This produced that violent enmity which lasted from that period down to the present day.

314. What was the conversation of our Lord with the Samaritan woman? 315. *What was the enmity between the Jews, and the Samaritans?* [b]

Matt. xiv. 3—5; *Mark* vi. 17—20; *Luke* iii. 19.

316. Imprisonment of John the Baptist.—About the time of our Saviour's visit to Samaria, *John the Baptist* took occasion to reprove Herod the tetrarch for his infamous practices, and particularly for having intermarried with *Herodias*, his brother Philip's wife; declaring it to be contrary to the law. Herodias, highly incensed at John's rebuke, would have killed him had she not feared the people: but she so far influenced Herod as to induce him to have John apprehended, and cast into prison.

Matt. iv. 12—24; *Mark* i. 14—20; *Luke* iv. 14;
John iv. 43, 44.

317. Christ returns to Galilee:—Jesus having heard that John was cast into prison returned into Galilee, preaching the Gospel of the kingdom. He left Nazareth, and came and dwelt at *Capernaum*, which is upon the sea coast in the borders of Zebulon, and Nephthalim; thus fulfilling the prophecy of Isaiah 'The land of Zebulon, and the land of Nephthalim by the way of the sea, beyond Jordan, Galilee of the Gentiles, &c. (*Isai.* ix. 1, 2; *Matt.* iv. 15.).

318. Galilee was a large province divided into Upper, and Lower Galilee. It contained the tribes of Issachar, Zebulon, Nephthalim, Asher, and part of Dan: and was bounded by Mount Lebanon on the North, by the river Jordan and the sea of Galilee on the East, by Chison on the South, and by the Mediterranean on the West. *Lower Galilee* contained the tribes of Zebulon, and Asher: *Upper Galilee* abounded in mountains, and was termed 'Galilee of the Gentiles' from possessing a mixed population of Ægyptians, Arabians, and Phœnicians, interspersed amongst the Jews. *Nazareth* was a little town in the tribe of Zebulon in Lower Galilee. *Capernaum* was on the borders of Zebulon and Nephthalim, and here our Saviour principally dwelt during the three years of His ministry, taking up His abode in the house of Peter; and it was also the principal scene of His miracles. Jesus calls it His own

316. What was the cause of John the Baptist being imprisoned? 317. Where did Christ take up his abode after leaving Nazareth? *Where was it foretold that our Lord's ministry was to be in Zebulon and Nephthalim?* [d]
318. *Where was Galilee?* [d] *Derive Capernaum.* [d]

city (*Matt.* ix.): and here as a citizen He paid the half-shekel. (*ib.* xvii. 24.). *Capernaum* (Καπερναουμ, and Καφαρναουμ) denotes the 'town or place of consolation' from two Hebrew words *Caper*, and *Nahum*. Dr. Wells derives it from a fine spring of water discovered there by the first settlers, which they termed Capernaum.

319. **Disciples called.**—Jesus now walked by the Sea of Galilee, and saw *Simon Peter*, and *Andrew* his brother, fishing; He said to them 'Follow me! and I will 'make you fishers of men;' and they immediately followed Him: a little farther, Jesus saw *James* and *John*, the sons of *Zebedee*, mending their nets, and He called them also. And they likewise followed Him. He then proceeded through all Galilee teaching in the synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and disease, and those who were possessed with devils, and the lunatic, and those who had the palsy; and there followed Him great multitudes from all the countries round about.

John iv. 45—54.

320. **Miracle 2nd.**—*The Nobleman's son healed.*—Jesus now came again to *Cana* of Galilee where He made the water wine, and while here, a nobleman whose son was sick at Capernaum came to Him, and besought Him to heal his son. He displayed so much faith and earnestness that our Lord said, 'Go thy way, thy son liveth.' As he was returning home his servants met him informing him of his son's sudden recovery at the very time that Jesus had said 'Thy son liveth'; and himself believed, and his whole house. This is the *Second* miracle which Jesus did in Galilee.

Luke iv. 15—30.

321. **Christ at Nazareth.**—Jesus then proceeded to Nazareth, where he had been brought up, and, as His custom was, entered into the Synagogue on the Sabbath-day, and stood up to read; the book of the prophet *Esaias*, was delivered unto Him, and He read the passage from *Isai.* lxi. 1, 2, beginning, 'The Spirit of the Lord is upon 'me, &c.' After which He closed the book, and having returned it to the minister, sat down, and so expounded

319. Who were the first disciples called? Where did our Lord begin His preaching? 320. *What was the Second Miracle of our Lord?* [d] 321. What occurred to our Lord when he preached in Nazareth?

the passage that they 'wondered at the gracious words 'which proceeded out of His mouth.' This wonder of the people, however, was quickly changed into wrath, and they all thrust Him out of the city, and prepared to cast Him headlong down the hill, but he passed in a miraculous manner 'through the midst of them, and went His way.' Some critics think this event the same as in *par.* 351.

Mark i. 21—28; *Luke* iv. 31—37.

(* In *pars.* 322—327 are the events of one day).

322. Christ teaches at Capernaum.—Christ proceeded to Capernaum, and on the Sabbath-day He entered the Synagogue, and taught. While there a man with an unclean spirit cried unto Him, upon which our Lord rebuked the unclean spirit, and he came out of the man: and the fame thereof was spread throughout Galilee.

Mark iii. 13—19; *Luke* vi. 12—16.

323. Christ ascends the Mount, where He prays; and chooses His twelve disciples:—viz.

<i>Simon Peter.</i>	<i>Andrew.</i>
<i>James</i> } sons of Zebedec.	<i>Philip.</i>
<i>John</i> }	<i>Bartholomew.</i>
<i>Matthew.</i>	<i>Thaddeus, (Jude.)</i>
<i>Thomas.</i>	<i>Simon, the Canaanite.</i>
<i>James, son of Alphæus.</i>	<i>Judas Iscariot.</i>

Matt. iv. 25; v; vi; vii; *Luke* vi. 17—49.

324. Christ's Sermon on the mount.—Jesus perceiving a large multitude had followed Him from the surrounding country, He delivered to them His celebrated discourse, known as the Sermon on the Mount, which seems to have been directed against the prevailing errors and vices of the times; and to comprise indeed the great outlines of Christian practice. The portion contained in *Matt.* v. 2—12. is known by the name of '*The Beatitudes*' from the continual use of the word 'Blessed:' 'Blessed are the *poor in spirit*' (οἱ πτωχοὶ τῷ πνεύματι) for theirs is the 'kingdom of heaven: blessed are they that *mourn* (οἱ πενθοῦντες) for they shall be comforted: blessed are the

322. What did our Lord do to an unclean spirit when in Capernaum? 323. Who were the twelve disciples? 324. What was the object of Christ's Sermon on the Mount? *What are the blessings on the poor in spirit, the meek,*

'*meek* (οἱ πραεῖς) for they shall inherit the earth: blessed are they which do *hunger and thirst after righteousness*, (τὴν δικαιοσύνην) for they shall be filled: blessed are the '*merciful* (ἐλεημονες) for they shall obtain mercy: blessed are the *pure in heart* (οἱ καθαροὶ τῇ καρδίᾳ) for they shall see God: blessed are the *peace-makers* (οἱ εἰρηνοποιοί) for they shall be called the children of God: blessed are they which are *persecuted for righteousness'* sake (ἐνεκεν δικαιοσύνης) for theirs is the kingdom of heaven: blessed are ye, when men shall *revile* you, and persecute you, and shall say all manner of evil against you falsely for my sake, &c.' Our Lord then proceeded to designate the disciples as the salt of the earth, the light of the world; that He came to fulfil the Law. He interpreted various precepts; reproved many evil practices; explained the nature of alms-giving, of prayer, in which our Saviour gave the Lord's Prayer as a model; of fasting; of serving two masters; of contentment; and warned men against uncharitable censures. He also exhorted the people to enter the strait gate; to beware of false teachers; to avoid hypocrisy; and concluded with the *parable* of the wise man building a house upon a rock, and a foolish man upon the sand.

Matt. viii. 1—4; *Mark* i. 40—45; *Luke* v. 12—16.

325. *Christ heals the Leper.*—On coming down from the Mount, a Leper approached our Lord, and besought Him to cure him; Jesus immediately put forth His hand, and his leprosy was cleansed.

Matt. viii. 5—13; *Luke* vii. 1—10.

326. *Centurion's Servant healed:*—Our Lord then proceeded to Capernaum, where a centurion implored Him to come and heal his servant, who was at the point of death: the man's great faith prevailed, and Christ 'healed him in the self-same hour.'

Matt. viii. 14—17; *Mark* i. 29—34; *Luke* iv. 38—41.

327. *St Peter's Mother-in-Law, and others cured.*—

ſc. [c] What peculiar designation does Christ give to His disciples? How does he conclude His Sermon? 325. When Christ came down from the Mount whom did he cure? 326. What happened to the centurion's servant? 327. To Peter's mother-in-law? *How is the prophecy of Isaiah in liii. 4, cited?* [b]

Jesus next entered the house of Peter whose mother-in-law was ill of a fever. He directly cured her; and in the evening, many others possessed with devils, and sick were healed by Him; thus fulfilling the prophecy of Isaiah 'Himself took our infirmities, and bare our sicknesses.' (liii. 4.). The prophet, however, refers to the *taking away of sin*, and St Matthew cites the passage, considering the miraculous healing of the *body*, an emblem of the *soul's* salvation through Jesus Christ.

Mark i. 35—39; *Luke* iv. 42—44.

328. *Christ leaves Capernaum.* — The next day Christ left Capernaum, much to the regret of the people, to whom He said 'I must preach the kingdom of God to 'other cities also; for therefore am I sent,' and he proceeded into the next towns, and preached in the synagogues throughout Galilee, and cast out devils.

Luke vii. 11—17.

329. *Widow's son at Nain raised to life.* — When our Lord approached the city of Nain, He beheld a dead man being carried out of the gate, the only son of his mother, and she was a widow. Christ took compassion on her, and coming to the bier, He commanded the dead man to arise, and he immediately sat up, and began to speak. The people around were struck with fear, and glorified God.

Luke v. 1—11.

330. *The miraculous draught of fishes.* — About this period as our Lord was standing by the lake of Genesareth (sea of Galilee), He perceived two ships; and having entered the one which belonged to Peter, He commanded him to launch out into the deep, and let down his nets for a draught. Although Peter had been toiling all the night and had caught nothing, yet he obeyed the command of Jesus, and his net now enclosed so great a multitude of fishes, that it broke: his partners, however, James, and John, coming from the other ship to his assistance, they caught enough to fill both ships so that they began to sink. Peter astonished at the miracle immediately fell down at Jesus's knees, saying, 'Depart from me, for I am a sinful man, O Lord.' Jesus answered 'Fear not, from henceforth thou shalt catch men.' These three fishermen, Peter, James, and John, now forsook all, and followed Him.

328. Why did Christ leave Capernaum? 329. What miracle was performed at Nain? 330. Describe the circumstances attending the miraculous draught of fishes.

Shortly after our Lord is thought to have gone to Jerusalem to keep His *Second Passover*. (See INDEX.)

FROM OUR LORD'S SECOND PASSOVER (IN A. D. 31., *Usher*),
TO HIS THIRD PASSOVER.

Matt. xii. 1 — 8; *Mark* ii. 23 — 28; *Luke* vi. 1 — 5.

(* In *pars.* 331—336. are the events of one day.)

331. *The disciples pluck the ears of corn.*—Jesus and His disciples now passing through the corn-fields on the Sabbath-day, the second after the PASSOVER, the latter being hungry began to pluck the ears of corn, and to eat. This called forth a reproof from the Pharisees, whose superstitious regard for the Sabbath would not suffer them to do anything that should approach to the idea of work or labour; not even to defend themselves against an enemy: they therefore accused the disciples to our Lord of doing what was not lawful to do on the Sabbath-day. Jesus answered them by referring to what David did when he was hungry; that monarch and the men with him entered into the house of God, and eat the *shew-bread*, 'which was not lawful for him to eat, but only for the priests:' and how that the priests in the temple by doing the required services also profane the Sabbath, and are blameless: adding 'but if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.'

332. *The Shew-Bread.*—The history connected with David and the *Shew-bread* is recorded in 1 *Sam.* xxi. 1—6. The *Shew-bread*, called in Hebrew the *Bread of the Faces*, consisted of twelve loaves, corresponding with the number of the tribes of Israel; and they were so called from being placed hot every Sabbath-day by the priests upon the golden table of the sanctuary *before the Lord*; the stale loaves which had remained there during the week were then removed, and eaten by no one but the priests. It was these loaves that David, and those with him took and eat.

Matt. xii. 9—21; *Mark* iii. 1—12; *Luke* vi. 6—11.

333. *Christ cures a Withered hand.*—The Pharisees next question our Lord, who had now entered the Synagogue where there was a man with a withered hand, whether it was lawful to heal on the Sabbath-day? Jesus

331. What conversation followed from the disciples plucking the ears of corn on the Sabbath-day? 332. *What is the Shew-Bread?* [g] 333. Shew that it is lawful to do good on the Sabbath-day.

enquired of them, whether if a sheep had fallen into a pit on the Sabbath-day they would not pull it out? How much then 'is a man better than a sheep! wherefore, *it is lawful* 'to do well on the Sabbath-days. Then said he to the man, 'stretch forth thine hand! and it was immediately restored 'whole, like as the other.'

Matt. xii. 22—50; *Mark* iii. 22—35; *Luke* viii. 19—21;
xi. 14—36.

334. *Christ drives out a Devil.*—A man possessed with a devil, blind, and dumb, was afterwards brought to 'our Lord, who healed him, insomuch that the blind and 'dumb both spake and saw.' This called from the Pharisees an accusation against Jesus, that He cast out devils by the aid of Beelzebub the prince of the devils. Jesus exposed their iniquity by showing that a kingdom, house, or city, divided against itself cannot stand; that no one can enter a strong man's house to spoil it unless he first bind the strong man: after which He declared that blasphemy against the Son of man may be forgiven, but blasphemy against the Holy Ghost shall never be forgiven:—Make the tree good and the fruit will be good, for the tree is known by its fruit. The Pharisees next required a *sign*, but our Lord said, no sign should be given them, but the sign of the prophet Jonas; 'for as Jonas was three days and three 'nights in the whale's belly, so shall the Son of man be 'three days and three nights in the heart of the earth.' He then threatened them, that the men of Nineveh, and the Queen of the South should rise in judgment against them unless they repented; and at last, when informed that His mother and His brethren were waiting for Him without, Jesus answered, 'whosoever shall do the will of my Father 'which is in heaven, the same is my brother, and sister, and 'mother.'

Luke xi. 37.—xii. 12.

335. *Christ dines with a Pharisee.* — Our Lord next received the invitation of a Pharisee to dine with him: having, however, omitted to wash before dinner the

334. How was it our Lord was accused of being assisted by Beelzebub? What was his reply? What sin shall not be forgiven? What *sign* did our Lord give? Who are the real relatives of our Lord? 335. What reproof did Christ give against mere outward observances when dining

Pharisees marvelled. Christ took the opportunity of now reproving them for their hypocrisy. He accused them of making clean the outside of the cup and platter, while the inward part was full of ravening and wickedness; also of paying tithe of mint, and rue, and all manner of herbs, while they pass over judgment, and the love of God; also taking the uppermost seats in the Synagogues, and loving greetings in the markets; and of being like graves which men walk over, because they are not aware of them. A certain lawyer, or scribe, thought to exempt his class from these reproaches, but our Lord included them also in his condemnation, saying, that they 'lade men with burdens (traditions) grievous 'to be borne, which they themselves will not touch with one 'of their fingers (*i. e.* not attend to themselves);' that they also allow the deeds of their fathers, for their fathers killed the prophets, and *they* build their sepulchres; and that they have taken away the key of knowledge (by giving a wrong meaning to the Scriptures through their traditions), so that they enter not themselves, and hinder those that wish to enter. Our Lord next cautioned His disciples to beware of the leaven of the Pharisees; and comforted them by assuring them that as God forgot not the sparrows they need not fear, for they were of more value than many sparrows, and that even the very hairs of their head were all numbered.

Matt. xiii. 1—53; *Mark* iv. 1—34; *Luke* viii. 4—18.

336. *The Parables of the 'Sower,' and the 'Tares and the Wheat.'*—Jesus soon after proceeded to the Sea of Galilee, and finding a great multitude following Him, He entered into a ship and taught them many things in *Parables* (*Isai.* vi. 9.). He showed them the nature of man's heart (the ground) in listening to the preaching of the word (seed) by the parable of the 'Sower.' He next showed that believers in the truths of Christianity (the field) comprise good and bad men (wheat and tares), and that He will separate them at the last day (the harvest); when the angels (reapers) will collect the bad (the tares in bundles) to burn them, and gather the good (the wheat) into the kingdom of heaven (His barn); and this by the parable of the *Tares* and the *Wheat*.

with the Pharisees? How did He censure the Scribes or Lawyers? How did our Lord show that God regarded His people? 336. What was the nature of the parable of the Sower? of the Tares and the Wheat?

337. *The Mustard seed;—Leaven;—the Hid Treasure;—Goodly Pearl;—Gospel Net.*—Our Lord also showed that the growth of true Christianity is from very small beginnings, often from a single wish or desire (a seed), and that it gradually arrives at full and perfect growth (a tree); this by the parable of the '*Mustard seed.*' He next showed that the grace of God (leaven) is capable of changing entirely the whole soul (the lump) to its own likeness; by the parable of the '*Leaven.*' Our Lord then showed that the salvation of the Gospel is of inestimable worth (a treasure), and is found scattered throughout the Scriptures (hidden in a field), and which, when a sinner is convinced of it (found it), he weighs it well in his heart (hideth it), and parts with all he has, his sins, his evil companions, and his worldliness (sellethe all that he hath), so that he may procure eternal happiness (buy the field); this is meant by the '*Hid treasure.*' Similar in its application is also the parable of the '*Goodly Pearl,*' for men compass sea and land for temporal profit, but the pearl of great price is the Salvation of the Gospel. Lastly, our Lord showed that the Gospel preaching (the net) made unto the world of sin (cast into the sea) brings into Christianity the good and bad (of every kind); but at the last day (drawn to shore) the separation will be made, the good into Heaven (vessels), and the bad into hell fire (cast away); this is the '*Gospel Net.*' And every preacher (scribe) taught of God, and well stored with divine truths (as a householder) must bring them forth (out of his treasure things new and old) for the conversion of his hearers.

Matt. viii. 18—27; *Mark* iv. 35—41; *Luke* viii. 22—25;
ix. 57—62.

338. *Christ quells the storm.*—A certain scribe now requested to follow our Lord, and afterwards another who wished first to bury his father; Jesus rebuked them for their temporal desires; and then crossed the sea of Galilee. During the voyage, so violent a storm arose, that at the prayer of His disciples, Our Lord rebuked the winds and the sea, and there was a great calm.

Matt. viii. 28—34; *Mark* v. 1—20; *Luke* viii. 26—39.

339. *Gadarene Demoniac.*—When, however, they had reached the other side, the country of the Gadarenes

337. Of the Mustard Seed? of the Leaven? of the Hid Treasure? of the Goodly Pearl? of the Gospel Net? 338.
What occurred while crossing the Sea of Galilee? 339.
What happened to the Gadarene demoniac?

(or Gergesenes), a man possessed with a devil exceeding fierce, and whose name was legion, met them. At the request of the devils, Jesus commanded them to come out of the man, and enter into the herd of swine, who ran immediately down a steep place into the sea, and were drowned. The country around being alarmed at this miracle, and fearing for their earthly goods, requested our Lord to depart from them; and He did so.

Matt. ix. 1—8; *Mark* ii. 1—12; v. 21; *Luke* v. 17—26.

340. Christ Heals a Paralytic. — Leaving the country of the Gadarenes, our Lord embarked again and came unto His own city: here they brought to Him a man sick of the palsy, whom they let down from the house top. Jesus seeing their faith said to him, 'Son be of good cheer, thy sins be forgiven thee.' But the Scribes accusing Jesus of blasphemy, He rebuked them: and to show them that the Son of Man had power on earth to forgive sins, He said to the sick of the palsy, 'Arise, take up thy bed, and go unto thine house.' The multitudes seeing this, immediately glorified God.

Matt. ix. 9—17; *Mark* ii. 13—22; *Luke* v. 27—39.

341. Matthew called. — Jesus passing thence observed Matthew sitting at the receipt of custom, and He commanded him to follow him. Matthew obeyed; and by way of taking leave of his friends, he invited them, and many publicans (tax-gatherers), and sinners (heathens), to an entertainment to meet his new Master; and with a view, probably, of there learning something from his Divine teaching. This circumstance excited the rebuke of the Pharisees against our Lord; but He vindicated Himself saying, 'I am not come to call the righteous, but sinners to repentance.' Shortly after, the disciples of John came to Christ to enquire respecting fasting; in answer to whom our Lord gave them the *parables* of the bride-groom; of the new wine in old bottles; and of the new cloth in the old garment; to show that the New covenant cannot be incorporated into the Old.

Matt. ix. 18—26; *Mark* v. 22—43; *Luke* viii. 40—56.

342. Issue of blood stopped; — Jairus' daughter

340. What did our Lord do to the man sick of the palsy?
 341. What were the circumstances attending the call of St Matthew?
 342. What miracle was performed on the daughter of Jairus?

raised.—At the prayer of the ruler Jairus, that his daughter might be restored to life, Christ proceeded to visit her; on His way He was overtaken by a woman who had had an issue of blood for twelve years, and who came behind Him and touched the hem of his garment in the belief that that would cure her. Jesus discovering this, confirmed her belief, declaring ‘Thy faith hath made thee whole.’ Our Lord had now arrived at the ruler’s house, and after dismissing the minstrels and others from the apartment, He took the girl by the hand, and raised the maid to life.

Matt. ix. 27—31.

343. Sight restored to the blind.—Jesus departing thence, two blind men followed Him crying, ‘Thou Son of David have mercy upon us.’ Our Lord having enquired of them if they believed He could do what they asked? They answered, yea Lord; and immediately He touched their eyes, and they received their sight.

Matt. ix. 32—35.

344. Dumb man restored.—As these men went away, they brought to our Lord a dumb man possessed with a devil, Jesus having cast out the devil, the dumb man immediately spoke.

Matt. ix. 36—xi. 1; Mark vi. 7—13; Luke ix. 1—6.

345. The Apostles sent forth.—After these things Jesus now sent forth His twelve Apostles; instructing them in their ministry, and method of preaching; foretelling to them what they would have to suffer, but at the same time comforting them with the promise of support, so that they should not shrink from their labour under the fear of personal danger. He also gave great promises to all who will afford assistance to His disciples.

Luke x. 1—24.

346. The Seventy sent forth.—About this period, or a little later, Christ appointed *Seventy* disciples to go forth, and preach, and heal the sick. And against Chorazin, Bethsaida, and Capernaum, He denounced certain woes should they reject them. The *Seventy* after a time

343. What did our Lord do to the two blind-men? 344. And to the dumb-man? 345. For what purpose did our Lord send forth the twelve Apostles? 346. And the *Seventy*?

returned and gave account of their mission. Upon which our Lord rejoiced that such things had been revealed unto babes, (not *i. e.* to the Scribes and Pharisees); and then spoke of the great privileges of the Gospel.

Matt. xi. 2—19; *Luke* vii. 18—35.

347. *John enquires if He is The Messiah.*—While John was in prison he heard of the wonderful works of Christ, and he therefore sent two of his disciples to enquire, if Christ was ‘He that should come, or look we for another.’ Our Lord desired them to return, and show to John what things they heard, and saw; that he might judge from His works, and preaching, quoting the prophecy of Isaiah (xxix. 18. &c.; xxxv. 4, 5, 6; xlii. 7.). After they were gone, Christ bore testimony to the person and character of John, declaring him to be the ‘Elias which was for to come’ (*Mal.* iii. 1; iv. 5.); and then upbraided the Jews for their caprice and prejudice.

Matt. xi. 20—30.

348. *Christ pronounces a curse.*—Our Lord next passed condemnation on Chorazin, Bethsaida, and Capernaum for their impenitence, and unbelief; and after thanking God for the revelation of the Gospel to the simple, Christ invites the weary, and heavy laden, to come to Him for rest, because His yoke is easy, and burden light.

Luke vii. 37—50.

349. *Christ anointed by a sinful woman.*—Our Lord having gone to dine at the house of a Pharisee, named *Simon*, ‘a woman which was a sinner’ came to Him with an alabaster box of ointment, and weeping over his feet, washed them with her tears, then wiping them with her hair, kissed them, and anointed them with ointment, in token of her gratitude, probably, for her conversion from sin. She is thought by some to have been *Mary Magdalene*. Simon taking offence at the woman’s conduct, Christ reprov’d him by means of the *Parable* of a creditor who for-

347. What enquiries did John make respecting the Messiah? 348. What did our Lord say respecting Chorazin, Bethsaida, and Capernaum? 349. What was the behaviour of the woman to our Lord when he was dining at the house of Simon?

gave his two debtors; and after taking the part of the woman, He pronounced her sins to be forgiven.

Luke viii. 1—3.

350. Women minister unto Christ.—Afterwards, Jesus accompanied by the twelve Apostles went through every city and village preaching the good tidings of the Kingdom of God; and there ministered unto Him certain women who had been healed of evil spirits and infirmities; viz. *Mary Magdalene* out of whom went seven devils; *Joanna* the wife of Chuza, Herod's steward; *Susanna*; and many others.

Matt. xiii. 54—58; Mark vi. 1—6.

351. Christ ill-treated at Nazareth.—Our Lord next came into His own country, where he taught in the synagogue, insomuch that they were astonished, saying, 'whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? &c.'—And they expressed themselves so offended at Him that Jesus 'did not many mighty works there because of their unbelief.' Some critics consider this the same circumstance as recorded in *Luke iv. 15—30*, and referred to in *par. 321*.

Matt. xiv. 1—12; Mark vi. 14—29; Luke ix. 7—9.

352. John the Baptist beheaded.—Herod Antipas having been reproved by John for his incestuous marriage with *Herodias*, his brother Philip's wife, his anger was so far kindled against John as to order him to be imprisoned. Subsequently, at an entertainment in honour of his birth day, Salome the daughter of Herodias danced before him, and Herod was so infatuated with her performance, as to promise her with an oath whatsoever she should desire; instructed by her mother, Salome demanded the 'head of John the Baptist.' The king for his oath's sake, but not without compunction, commanded it to be given her, and John was accordingly beheaded in prison. As soon as the disciples heard of this lamentable event they obtained the body of John, and buried it, and went and told Jesus. It was a little before this period of our history that the death of John took place; but now, however, the fame of Jesus coming to the ears of Herod, he took alarm, declaring that

350. Who were the women that ministered unto our Lord? 351. How was Jesus treated at Nazareth? 352. What became of John the Baptist? [d]

our Lord was John the Baptist risen from the dead, and therefore knew not what to believe of Him.

John v.

353. **Christ at Jerusalem.**—After this, Jesus went up to Jerusalem to keep some *feast*, which many think was His **Second Passover**, (see INDEX). While there He healed on the Sabbath-day the cripple at the pool of Bethesda, who had long waited for some one to put him in at the moving of the waters. This act having been done on the Sabbath brought upon our Lord the cavils of the Pharisees, and the violent hatred of the Jews, who sought to kill Him; and the more so because ‘He had said also that God ‘was his Father making himself equal with God.’ Christ vindicated Himself, and showed to them from the testimony of the Father, the Scriptures, John the Baptist, and His own works, that He came from God to be the light and salvation of the world: and after reproving the Jews for their obstinacy and unbelief, He declared, that had ye ‘believed ‘Moses ye would have believed me for he wrote of me.’

FROM OUR LORD’S THIRD PASSOVER (IN A. D. 32., *Usher*),
TO HIS FOURTH AND LAST PASSOVER.

Matt. xiv. 13—36; *Mark* vi. 30—56; *Luke* ix. 10—17;
John vi. A. D. 31.

354. **Miracle of the Five loaves and Two Fishes.** Christ hearing of the death of John the Baptist quitted the cities, and went into a desert place, and the **Passover** was nigh at hand; finding here a great multitude following Him, He had compassion on them, and healed their sick: after which, learning that they were faint from hunger. He by a miracle fed them with five loaves and two fishes. There were five thousand persons, besides women and children; and after they had eaten, there were gathered twelve baskets full of the fragments that remained. Jesus then sent the multitudes away, having first despatched His disciples across the sea in the direction of Capernaum in a ship, and Himself retired to pray. Shortly after, he appeared to the disciples walking on the sea during the violence of a storm; at which they were ex-

353. What did Christ while at Jerusalem at his *Second Passover*? How did our Saviour try to convince the Jews of his divine mission? [b] 354. What was the miracle of the five loaves and two fishes?

tremely afraid; but when informed that it was our Lord, Peter requested that he might come to Him on the water. Jesus said, 'Come.' Peter immediately descended upon the water, but becoming alarmed at the violence of the waves, and beginning to sink, he cried out to Christ to save him; Jesus stretched forth His hand and saved him, and having entered into the ship, there was a calm. They then landed at Gennesaret, and our Lord healed many that were possessed with diseases.

Matt. xv. 1—20; Mark vii. 1—23.

355. On certain Jewish traditions. — Certain Scribes, and Pharisees of Jerusalem now come to Jesus at Capernaum, and accused his disciples with eating with unwashed hands. Our Lord in answer convicted them of disobedience to God by the rigid observance of their traditions; and referred especially to their practice of being more particular to present their gifts (corban) in the temple than to relieve the necessities of their parents: and while reproving them for their hypocrisy, He declared that 'not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, for such things come forth from the heart, and they defile the man.'

Matt. xv. 21—28; Mark vii. 24—30.

356. The Syro-phœnician's daughter cured. — Our Lord now proceeded to the coasts of Tyre and Sidon, where a woman of Canaan, a Syro-phœnician, came to Him, beseeching Him to heal her daughter who was grievously vexed with a devil. Christ to exercise her faith, declared that it was not right 'to take the children's bread and cast it to the dogs:—' Truth, Lord, she answered, 'yet the dogs eat of the crumbs which fall from their master's table.' This evidence of her great faith brought the reply, 'Be it unto thee even as thou wilt: and her daughter was made whole from that very hour.'

Matt. xv. 29—31; Mark vii. 31—37.

357. Other Miracles in Decapolis. — Leaving that

355. What Jewish traditions did our Lord reprove when referring to the corban? 356. What happened to the Syro-phœnician woman? 357. What miracles did our Lord perform in Decapolis?

neighbourhood, Christ came near to the sea of Galilee, through the midst of Decapolis, where He taught and healed many that were lame, blind, dumb, and maimed: one in particular, who had an impediment in his speech, He took aside from the multitude, put His fingers in his ears, and spit, and touched his tongue, and at the word 'Ephphatha,' the man was cured.

Matt. xv. 32—39; *Mark* viii. 1—10.

358. *Miracles of the Seven loaves and a few fishes.*—After this, taking compassion upon the multitude that had followed Him now three days, and were faint, and weary, our Lord commanded them to sit down; and taking *seven loaves and a few fishes*, all that the disciples then possessed, He distributed these amongst the 'multitude,' and they did all eat, and were filled; and they took up of 'the broken meat that was left *seven* baskets full.' This multitude comprised *four thousand*, besides women and children; and when they were dismissed, Jesus proceeded by ship to the coasts of Magdala, and Dalmanutha.

Matt. xvi. 1—4; *Mark* viii. 11—13.

359. *Pharisees, &c. require a sign.*—The Pharisees, and Sadducees now come to Christ and desire Him to show them a sign from heaven. Our Lord rebuked them for their hypocrisy, and after showing how ready they were to discern the weather by the appearance of the sky, but ignorant in discerning the signs of the times, again declared that no sign should be given them, but the sign of the prophet Jonah; and He then left them. (See *par.* 334).

Matt. xvi. 5—12; *Mark* viii. 14—21.

360. *Leaven of the Pharisees.*—The disciples having also come to our Lord they found they had forgotten to buy bread; upon hearing which Jesus told them to 'beware of the *leaven* of the Pharisees, and of the Sadducees, and of Herod.' Thinking that Jesus alluded to their having no bread, the disciples could not comprehend His meaning; wherefore our Lord rebuked them for their little

358. What was the miracle of the seven loaves and the few fishes? 359. What sign did our Lord grant to the Pharisees and Sadducees? 360. What is the leaven of the Pharisees?

faith, and said, He spoke not concerning the leaven of bread, but of the doctrine of the Pharisees, and Sadducees, and Herodians.

Mark viii. 22—26.

361. **Blind man restored.**—On arriving at Bethsaida, a blind man was brought to Christ that He might touch him. Jesus led him out of the town, and having spit upon his eyes, and put His hands upon them, his sight was immediately restored; and he was directed to return home.

Matt. xvi. 13—20; *Mark* viii. 27—30; *Luke* ix. 18—21.

362. **‘Whom say ye that I am.’**—Christ and His disciples next arrive at Cæsarea Philippi: while here our Lord enquired of them ‘Whom do men say that I the Son of man am? They said that some considered Him as John the Baptist, some as Elias, others as Jeremias, or one of the Prophets: thus believing in the doctrine of the transmigration of souls. When the same question was put to the disciples, Peter immediately answered ‘Thou art the Christ the Son of the living God.’ This confession brought from our Lord the remark ‘Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.’ (see *par.* 269). They were then commanded to ‘tell no man that He was Jesus, the Christ.’

Matt. xvi. 21—28; *Mark* viii. 31.—ix. 1; *Luke* ix. 21—27.

363. **Christ foretels His death.**—From this time Jesus began to show unto His disciples that he must of necessity go unto Jerusalem, and endure many things; be rejected of the elders, suffer death, and be raised again on the third day. Peter, ignorant of the design of our Lord’s coming upon earth, impetuously answered that this shall

361. Who was healed at Bethsaida? 362. Whom did men say that Christ was? What was Peter’s confession? and the consequence? 363. What did Christ foretel respecting Himself?

not be; being forgetful that it was so foretold by the prophets (*Isai.* l. 6; *liii.* 5, &c. *Dan.* ix. 26; *Psal.* xxii; *Acts* iii. 18). Christ reproved Peter for his thoughtless zeal, and then, after exhorting them to the practice of self-denial, He spoke of the future judgment, and the glory of His own kingdom upon earth.

Matt. xvii. 1—13; *Mark* ix. 2—13; *Luke* ix. 28—36.

364. *Christ's transfiguration.* — Six or eight days after, Jesus took Peter, James, and John up into an high mountain apart by themselves; and while He was praying He was *transfigured* before them, with the intention, probably, of reconciling their minds to His approaching sufferings: His face shone like the sun, and His raiment was white as the light. There also appeared talking to Him Moses, and Elias. The disciples of our Lord were immediately awe-stricken. Peter, not knowing what he said, requested that he might build there three tabernacles, one for Jesus, one for Moses, and one for Elias: he was, however, interrupted by a cloud overshadowing them from which came a voice, saying, 'This is my beloved Son in whom I am well pleased; hear ye Him.' The disciples, overcome with fear, fell down upon their faces: Jesus then approached them, being now alone, and bid them 'Arise! and be not afraid: and He commanded them to tell the vision to no man, till He be risen from the dead.' They then questioned our Lord as to the coming of Elias: and He informed them that 'Elias was come already;' then they understood that He spoke to them of John the Baptist.

Matt. xvii. 14—21; *Mark* ix. 14—29; *Luke* ix. 37—42.

365. *A Lunatic cured.* — On the next day, a man brought to Jesus his son, who was a lunatic, and had been so from his childhood; often falling into the fire and into the water; the evil spirit continually tearing him violently, so that 'he gnashed with his teeth, and pined away.' He had previously brought him to our Lord's disciples, but they could not cure him; upon which Jesus rebuked them for their weak faith, and having called for

What were the prophecies that Christ should suffer referred to in Acts iii. 18. [c] 364. What was Christ's transfiguration? Who was Elias, the forerunner of our Lord? 365. Who was that whom the disciples could not cure, and was therefore brought to our Lord?

the child, He said to the father, 'If thou canst believe, 'all things are possible to him that believeth:' to which he answered, 'Lord I believe: help thou mine unbelief.' Our Lord directly cured the child, and delivered him to his father.

Matt. xvii. 22, 23; *Mark* ix. 30—32; *Luke* ix. 43—45.

366. *Christ again foretels His death.*—Departing thence and passing through Galilee, Jesus again declared to His disciples that the Son of man must be betrayed, and delivered into the hands of men, and be killed, and rise again on the third day; but they were still ignorant of our Lord's meaning, and were afraid to ask for its interpretation.

Matt. xvii. 24—27.

367. *Christ pays tribute.*—They now arrive at Capernaum, and they that received tribute (*διδραχμα*, *didrachma*) enquire of Peter whether his Master paid tribute? On coming to our Lord, Jesus anticipated Peter's words, and said, 'Of whom do the kings of the earth take 'custom or tribute? of their own children or of strangers? 'Peter said, of strangers. Jesus replied, then are the children free.' But rather than offend the authorities, our Lord desired 'Peter to go to the sea and cast an hook, and 'take up the fish that first cometh up; and when thou hast 'opened his mouth, thou shalt find a piece of money (*στατηρα*, *statera*) that take, and give unto them for me, 'and thee.' It is a matter of doubt whether the tribute demanded of our Lord was the half-shekel for the service of the temple, or one of the ordinary taxes of the country. It is however generally considered to have been for the service of the temple; and that our Lord's use of the word children, implied that he was the son of that King for whose use the tribute was demanded. The *half-shekel* was the annual contribution of every Israelite above the age of twenty for the service of the temple (*Exod.* xxx. 13; *Neh.* x. 32.); it was equal to the *didrachma*, which was about *fifteen-pence* of our money. The *stater* was equal to two *didrachma* (i. e. about half-a-crown); and sufficient therefore to pay for Christ, and Peter. The circumstance of our

366. Did Christ again foretel His death? 367. Did Christ pay tribute? what was this tribute? *How is Christ's divinity affirmed in the matter of the didrachma?* [f]

Lord knowing that the fish, and the one first coming up, had swallowed the money, and the exact sum sufficient for the demand, has been considered a proof of our Lord's omniscience and divinity; and this, without the necessity of Christ having created the stater. It may be observed, that fishes have been known to swallow coins. (*Herod.* III. 42.).

Matt. xviii. 1—20; *Mark* ix. 33—50; *Luke* ix. 46—50; xvii. 1—4.

368. *Disciples contend for superiority.*—About this period the disciples came to our Lord, and enquired, 'Who is the greatest in the kingdom of heaven?' He asked them 'What was it ye disputed among yourselves by the way?' Receiving no reply, Jesus said, 'If any man desire to be first the same shall be last of all.' And taking a child in His arms He added, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven: for he that is least among you all, the same shall be great.' Our Lord at the same time exhorted them to humility, simplicity, mortification, and self-denial. He also warned them against offences, 'for it must needs be that offences come, but woe unto that man by whom the offence cometh:' and then put forth the *parable* of the man who had lost one sheep out of a hundred, leaving the ninety and nine to go and seek that which was lost. At last, after instructing them how to deal with an offending brother, He gave a gracious promise to social prayer, when two or three are gathered together in His name.

Matt. xviii. 12—35.

369. *How often to forgive.*—Peter now came to our Lord, and enquired, 'how often shall my brother sin against me, and I forgive him? till seven times?' Jesus answered, 'not till seven times, but until seventy times seven:' He then gave the *parable* of the king, who took account of his servants; and finding one who owed him ten thousand talents, and was unable to pay, he forgave him because he implored for mercy; but this person went and treated his fellow-servant, who owed him but a small sum,

368. Did the disciples contend for superiority? How did Christ reprove them? 369. How often should we forgive an offending brother?

unmercifully; for which he obtained deserved punishment: 'so will God do unto you, if ye from your hearts forgive 'not every one his brother their trespasses.'

Luke ix. 51—56.

370. *Christ not received by the Samaritans.*—Our Lord having now firmly determined to go up to Jerusalem, probably to the feast of Tabernacles, sent messengers into a village of the Samaritans to make ready for Him, but that people would not receive Him; upon which James and John would have called fire down from heaven to consume them, as Elias did: but Christ rebuked them, saying, 'I came not to destroy men's lives, but to save 'them.' They went therefore into another village.

Luke x. 25—37.

371. *Who is our neighbour?*—A certain lawyer having enquired of our Lord, what he should do to inherit eternal life? He said to him that he was to love God, and likewise his neighbour: he then enquired 'who is my 'neighbour?' in answer to which, Jesus related the story of the good Samaritan;—how that a man going from Jerusalem to Jericho, fell among thieves, who after stripping him of his raiment, wounded him, and left him half dead: and that a priest coming that way, looked on him, but passed by on the other side; and so a Levite; but a certain Samaritan took compassion on him, 'bound up his wounds, 'pouring in oil and wine, and set him on his own beast, 'and brought him to an inn, and took care of him:—and then appealing to the lawyer as to who was the neighbour, and receiving in answer 'He that showed mercy on him;' 'Jesus then said, 'Go, and do thou likewise.'

Luke x. 38—42.

372. *Christ visits Martha and Mary.*—Christ now journeyed to a certain village, probably Bethany, and was there entertained at the house of Martha. She was very diligent and anxious for the comfort of her visitor, while



370. Did the Samaritans receive our Lord? 371. Who is our neighbour? Exemplify it by the story of the good Samaritan. 372. What occurred at Christ's visit to Martha?

her sister Mary preferred to listen to our Saviour's conversation: this called forth a reproof from Martha, which was answered by our Lord in behalf of Mary, saying, 'but 'one thing is needful, and Mary hath chosen that good part, 'which shall not be taken away from her.'

Luke xi. 1—13.

373. *How to pray.*—When our Lord was now praying, His disciples, as soon as He had ceased, came to Him, and requested that He would teach them to 'pray, as 'John also taught his disciples.' Jesus answered them 'when ye pray, say, Our Father which art in heaven, &c.' giving to them the same prayer He had done on a former occasion (*Matt. vi. 9.*); and which is called the Lord's Prayer.' (*par. 324.*). Here, however, the doxology is omitted, from its being a form of *private* prayer: and then, to show the necessity of importunity in praying, Christ uttered the *parable* of a man waking up his friend at midnight to borrow three loaves; but he refusing on account of himself and children being in bed, yet because of the importunity of his friend, he arose and gave them to him. Therefore, he adds, 'ask and it shall be given you, seek and 'ye shall find, knock, and it shall be opened unto you;' for if 'ye being evil know how to give good gifts unto your 'children, much more shall your heavenly Father give the 'Holy Spirit to them that ask Him.'

Luke xii. 13—59.

374. *Parable of the rich fool, &c.*—Our Lord next gave a warning against covetousness, in consequence of a certain man asking Him to request his brother to make a division of their inheritance. He next uttered the *parable* of the rich fool, who not knowing where to stow his goods pulled down his barns, and built greater; but that night his soul was required of him. Jesus then exhorted the people from the example of the ravens, of the lilies, and of the grass of the field, not to distrust the goodness of God, but to seek rather the kingdom of God, and all such things shall be added. He next urged the necessity of preparation for

373. When the disciples asked Jesus to teach them how to pray, what was the answer? what is recommended in respect of prayer? 374. What is the parable of the rich fool? How does our Lord exhort us not to distrust God?

death and judgement: that a man's treasure should be in heaven; that his loins should be girded, and his lamps burning, for 'the Son of Man cometh at an hour when ye think not.' Peter enquired if this parable was for them, or for all? Our Lord replied with the *parable* of the good servant found well-doing when his lord came; and of the wicked servant, who because his lord delayed his coming, began to beat the other servants, and to eat, and to drink, and be drunken: after which, Jesus related the consequences that would follow the preaching of the Gospel.

Luke xiii. 1—9.

375. Pilate and the Galileans.—Jesus having been informed that Pilate had put to death many Galileans, and mingled their blood with the sacrifices; He took occasion from this circumstance to urge upon the disciples the necessity of repentance; at the same time strengthening His exhortation by referring to the death of those on whom the tower of Siloam fell; saying, 'except ye repent, ye shall all likewise perish.' He then spake the *parable* of the barren fig-tree, — which was doomed to be cut down, but the dresser of the vineyard interceded in its behalf that it might remain another year till he should dig about it and dung it;—in order to show forth the mercy and long-suffering tenderness of God, and the necessity of redeeming the time.

Luke xiii. 10—22.

376. A woman cured.—Jesus was next teaching in the synagogue where there was a woman who had been afflicted with an infirmity eighteen years; and when our Lord saw her, He healed her; this incurred the indignation of the ruler of the synagogue because it was done on the Sabbath-day. Jesus having severely reproved him, He then likened the kingdom of heaven, first, to the growth of a *grain of mustard seed*, afterwards to *leaven*, which a woman hid in three measures of meal till the whole was leavened. Our Lord then proceeded towards Jerusalem teaching by the way.

375. What did Pilate do to the Galileans? How did Christ make use of this circumstance? 376. What happened to the woman who had an infirmity for eighteen years? To what did our Lord liken the kingdom of heaven?

Luke xiii. 23—30.

377. *Are there few that be saved!*—A question was next put to our Lord, ‘Are there few that be saved?’ As the answer could not profit any one, Jesus said ‘*Strive* to enter in at the strait gate,’ implying that salvation must be earnestly sought; many will *seek*, and not *strive*, and therefore will not be able to enter in, and be saved.

Luke xiii. 31—35.

378. *Christ warned against Herod.*—The same day a certain Pharisee came to Jesus and warned Him to depart from that neighbourhood, because Herod sought to kill Him. Our Lord was not to be alarmed, and after expressing His opinion of Herod, He foretold His own death at Jerusalem; and then bewailing over that city, denounced judgments against it for its impenitence.

Luke xiv.

379. *Christ dines with a Pharisee.* Jesus having next gone into the house of a Pharisee to dine on the Sabbath-day; He saw there a man ill of the dropsy, and cured him. He then inculcated humility by a *parable*, in which He told His hearers not to choose the highest rooms when they are bidden to a feast; but the lowest. Jesus next exhorted them to bid the poor to the feast, and not the rich; and added the *parable* of the great Supper, where the rich stayed away from business or pleasure, and the poor therefore were gathered from the highways and hedges. True disciples are there shewn to give up all,—father, mother, brethren, sisters, and their own life also—for the sake of Christ; and like a wise master builder to sit down first and ‘count the cost:’ He then concluded by showing the nature of *Salt*; and that the disciples should resemble it.

Luke xv.

380. *Christ dines with publicans and sinners,* who come to hear Him; which gives extreme offence to

377. What was Christ’s answer to the question ‘are there few to be saved?’ 378. What did Christ when warned against Herod? 379. What did our Lord when dining at the house of a Pharisee? How did he inculcate humility? 380. How did our Lord vindicate His dining with publicans and sinners? How did He show the joy at one sinner repenting?

the Pharisees. By way of vindication Our Lord uttered first, the parable of the *lost sheep*, to find which a man will leave his ninety and nine: so is there joy in heaven over one sinner that repenteth. Secondly, that of the *lost piece of money*, for which a woman searcheth diligently, and rejoiceth when she has found it. Thirdly, that of the *Prodigal Son*, who on returning to his father with a penitent heart is well received and forgiven: in like manner is the sinner that repenteth, and returneth to his heavenly Father.

Luke xvi.

381. **True use of riches.** — Jesus now uttered the parable of the *Unjust Steward*, whose foresight and wisdom in looking after his temporal affairs, and in procuring the mammon of unrighteousness puts to shame the lukewarmness and negligence of those who pretend to seek the true riches: ‘no man can serve two masters.’ The Pharisees so noted for their covetousness take offence at this, but our Lord reproved them, and at the same time showed the immutability of God’s Laws. He next warned them against divorces: and then put forth the parable of the *rich man* (Dives), and the *beggar* (Lazarus): the former having enjoyed his good things in his life time, forgetting his God, had his portion in hell torments; the latter having his evil things in this life, yet remembered God, and had his portion in Abraham’s bosom. The opportunities of good were the same in both, they had the Scriptures which are enough to make men wise unto Salvation, and if men will not believe them ‘neither will they be persuaded though one rose from ‘the dead.’

Luke xvii. 5—10.

382. **Faith.** — After teaching the necessity of avoiding offences, which indeed will come; and showing how men are to treat an offending brother by forgiving him even seven times a day should he repent; Our Lord spoke of the great efficacy of *faith*, which, though as small as a grain of mustard-seed, might command a tree to come up by the root and be planted in the sea; but whatever a man doeth with a wavering mind, without being persuaded that

381. How does our Lord shew the true use of riches? What is the parable of Dives and Lazarus? 382. How does our Lord show the efficacy of faith? *What is the meaning of the expression ‘ whatsoever is not of faith is sin ? ’* [f]

it is pleasing to God, and warranted by His word, he sinneth in doing it; if there is a doubt whether a thing be lawful or unlawful, it should not be done; for, as St Paul says, 'whatsoever is not of faith is sin.' (*Rom. xiv. 23.*) Our Lord then declared that no man by his services or obedience can profit his Maker, 'for when ye shall have done all.....say, we are unprofitable servants.'

Luke xvii. 11—19.

383. Heals ten lepers.—Jesus now proceeded through Samaria and Galilee, and there met him *ten lepers*, who besought Him to have mercy upon them. He cleansed them all; but only one, who was a Samaritan, returned to give thanks. So, how many have once come to Christ and received countless mercies from their heavenly Father, who have gone back to the world, and been thankless.

Luke xvii. 20.—xviii. 14.

384. When will the kingdom come?—The Pharisees now enquired of our Lord 'when the kingdom of God should come?' Jesus corrected their erroneous notions respecting it; telling them that it 'came not with observation,' *i. e.* at a time which man could discover by searching or by calculation: but it would be as the deluge came in the days of Noah; and as the fire and brimstone came in the days of Lot; when men were living in a state of carelessness and indifference as to such expectations. Our Lord then urged upon them 'that men ought always to pray and not to faint': showing the advantage thereof by the parable of the *Importunate Widow*, whose unceasing demands procured her justice; and likewise the parable of the *Pharisee and the Publican*, who both went up to the temple to pray; but the former so exalted himself, that his prayer was not accepted; the latter so humbled himself, that he returned home justified, pardoned, and so exalted in the estimation of the Lord.

Matt. xix. 1—12; Mark x. 1—12.

385. Of Divorce.—Leaving Galilee Jesus came into Judæa, great multitudes following Him, many of whom He healed. The Pharisees now came to Him, and asked, 'if

383. How many lepers did Christ heal; were they all thankful? 384. When will the kingdom of God come? 385. What was our Lord's answer to the Pharisees respecting Divorces?

'it was lawful for a man to put away his wife for every 'cause?' Christ declared to them they could not, saying, 'what God had joined together, let no man put asunder;' they pleaded the permission of Moses 'to give a writing 'of divorcement and to put her away.' Our Lord replied, this was allowed 'because of the hardness of your hearts, but 'from the beginning it was not so.' The disciples then supposed, that if the case be so, that a man cannot put away his wife if she be displeasing to him, it is not good for him to marry: which is directly opposed to the decision of the Creator, 'It is not good for man to be alone.' (*Gen. ii. 18.*) Jesus answered 'all men cannot receive (comprehend) this saying': implying that marriage may be well in some, but in others from various causes it would be improper.

Matt. xix. 13—15; Mark x. 13—16; Luke xviii. 15—17.

386. Blesses little Children.—Some little Children were now brought unto our Lord that He might bless them, but the disciples having rebuked the parents for bringing such young persons, Christ replied, 'Suffer little 'children to come unto me, and forbid them not, for of such 'is the kingdom of God:' and having laid His hands on them He departed.

Matt. xix. 16.—xx. 16; Mark x. 17—31; Luke xviii. 18—30.

387. To have eternal life.—A rich young man now came to our Lord and enquired, 'What good thing 'shall I do that I may inherit eternal life?' Jesus first showed that the commandments of God are to be observed, and then told him 'to sell all that he had, and give to the 'poor.....and come, and follow me.' The young man objected; whence our Lord showed how difficult it was for a rich man to enter into the kingdom of heaven; easier indeed could a camel go through the eye of a needle. He then declared what they shall possess who have left all for His sake and the Gospel's, and that many who are first shall be last, and the last first. To enforce this argument, particularly the last words, our Lord uttered the parable of the *Labourers in the Vineyard*, who were hired for a penny a day,

386. What did Christ do to the little children that were brought to Him? 387. What did Jesus tell the rich young man was the way to obtain eternal life?

and where the last received as much as the first: thus implying also the admission of the Gentiles.

Matt. xx. 17—19; *Mark* x. 32—34; *Luke* xviii. 31—34.

388. *Christ again foretels His Death.* — Jesus proceeded towards Jerusalem, and taking His disciples apart, He again told them that the Son of Man would be betrayed, and condemned to death, and delivered to the Gentiles to mock, and to scourge, and to crucify Him, and the third day He shall rise again.

Matt. xx. 20—28; *Mark* x. 35—45.

389. *The right hand and the left in Christ's Kingdom.*—Salome, the mother of Zebedee's children, James and John, now came to our Lord, and requested that her two sons may sit one on His right hand, and the other on His left in His kingdom. Jesus having reprov'd her, and them also, for such a request, declared that, 'to sit on My right hand, and on My left, is not mine to give, but it shall be given to them for whom it is prepared of My Father;' and concluded, with urging upon them the necessity of humility, an example of which was to be seen in Himself.

John vii.

390. *Events at Jerusalem.**—The feast of Tabernacles being at hand, the brethren, many of whom did not yet believe in Him, urged our Lord to go to Jerusalem; He, however, preferred staying a little longer in Galilee, for His time was not yet come. At length He went thither, and taught in the Temple; exposing the secret designs of the Jews against Him, and vindicating Himself for doing good on the Sabbath. The Jews were confounded, and sought to take Him: many of the people, however, believed; and Christ now reasoned with the Pharisees. He then taught the people again, and promised them the Holy Spirit. The people were divided in their opinions concerning Him; and

388. What did Christ say to His disciples on the way to Jerusalem? 389. In what did the ambition of James and John display itself? 390. What did Christ teach in the Temple?

* The circumstances in *par.* 390—395. are considered by some critics as supplemental, and belonging to the period between *pars.* 354—389.

the officers sent by the Pharisees to seize Him, returned without Him, at which they were offended; but Nicodemus appeased them.

John viii.

391. *Christ teaches in the Temple.*—Jesus now retired to the Mount of Olives, but in the morning He returned to the temple, and again taught the people. The Pharisees brought to Him a woman taken in adultery, that He should judge her; but he stooped down and wrote with His finger on the ground: from their importunity, however, He said to them ‘He that is without sin among you, let him first cast a stone at her:’ self convicted, they departed, and Jesus said to the woman ‘Neither do I condemn thee: go and sin no more.’ Our Lord then declared Himself the light of the world; showed His authority; told the Pharisees that from their unbelief they will die in their sins; and foretold His own death. Many believed on Him, whom our Lord now comforted. The Jews, however, pleaded the advantages of their birth; these pretensions our Lord overthrew by exposing the wickedness of their hearts: the Jews becoming enraged blasphemed Christ; but our Lord reproved them, and then declared His divine nature in the expression—‘*Before Abraham was, I am.*’ This the Socinians interpret as implying, that ‘He was the Christ appointed, and foretold before that time,’ and not that He *existed* before the days of Abraham. After this observation of our Lord’s, the Jews attempted to stone Him, but He passed miraculously through the midst of them.

John ix., x. 21.

392. *Heals a man born blind.*—As Jesus proceeded, probably towards the Mount of Olives, He passed by a man blind from his birth: His disciples ask if this man had sinned (*i. e.* in a pre-existent state, for they believed in some degree in the transmigration of souls), or is this a punishment for the sins of his parents? Jesus answered, ‘Neither.....but that the works of God should be manifested in him.’ He then healed him. As the man

391. What did our Lord do to the woman taken in adultery that was brought before Him? *How do the Socinians answer John viii. 58. showing the pre-existence of Christ?*

[a] 392. What did Jesus do to the man blind from his birth? what followed?

proceeded he was questioned by his neighbours, by the Pharisees, and by his parents, as to who cured him; he vindicated our Lord, and was in consequence excommunicated. Jesus now revealed Himself unto him, and denounced judgement against the Pharisees. Our Lord next put forth the parable of the *Sheep-fold*, in which He proved Himself the true door, and Shepherd of the sheep: but the Jews were again divided.

John x. 22—42.

393. *Christ in Solomon's porch.*—Jesus being in the Temple at the Feast of the Dedication, the Jews question Him concerning His mission. Our Lord declared Himself to be the Messiah, and that 'I and My Father are one.' The Jews immediately attempted to stone Him. Christ vindicated Himself, and appealed to His works, but He was obliged to escape to Bethabara beyond Jordan, where many came to Him, and believed.

John xi.

394. *Lazarus raised.*—Martha and Mary now sent to Jesus, and informed Him of the sickness of *Lazarus*. He set out therefore to return into Judæa, and as He proceeded discoursed with the disciples concerning this sickness, and announced to them that Lazarus was dead. Our Lord arrived at Bethany four days after the burial of Lazarus; and Martha, and Mary went forth successively to meet Him. He informed them that their brother shall rise again, and proceeded to the grave: while here, Martha doubted her brother's coming to life again, because he had been buried four days; but Jesus having commanded the stone to be rolled away from the tomb, He cried out 'Lazarus come forth!' and he arose from the dead: many Jews now believed on Him, and some went and told this miracle to the Pharisees.

John xi. 47.

395. *Christ retires to Ephraim.*—The Pharisees hearing of Lazarus being raised from the dead, immediately called a council, and there plot our Lord's destruction.

393. What happened to our Lord when he said 'I and my Father are one'? 394. What were the circumstances attending the raising of Lazarus? 395. Why did Christ retire to Ephraim? *What was the advice of Caiaphas after the resurrection of Lazarus?* [a]

Caiaphas, the High-priest, uttered a singular prophecy; he said, 'Ye know nothing at all (of your danger), nor consider, 'that it is expedient for us that one man should die for the 'people, and that the whole nation perish not;' implying that it was better to put Jesus to death, than to expose the whole nation to ruin on his account; but contrary to his intention, God so guided his tongue that he pronounced a prophecy of the death of Christ: and 'from that day forth, 'they took counsel together for to put him to death.' Jesus therefore walked no more openly among the Jews, but retired to Ephraim: and as the Passover was nigh at hand, many went to Jerusalem to seek him: and the Pharisees also laid wait for Him.

Matt. xx. 29—34; *Mark* x. 46—52; *Luke* xviii. 35—43.

396. **Two blind men restored.**—As our Lord and his disciples were passing from Jericho with a great multitude following Him, two blind men sat by the way side begging, and on hearing that Jesus passed by, they cried out, 'O Lord, thou son of David, have mercy on us?' One of them, named *Bartimeus*, the son of Timeus, was the more earnest and vociferous of the two, whence St Mark speaks of him to the exclusion of the other. The multitude, however, rebuked them; but Christ commanded that they should be brought to Him; and having inquired what they wanted, He took compassion on them, touched their eyes, and immediately they received their sight. 'All the people 'when they saw it gave praise unto God.'

Luke xix. 1—10.

397. **Visits Zaccheus.**—While Jesus was passing through Jericho, Zaccheus, a rich man and the chief publican, endeavoured to get a sight of Jesus, but could not on account of the smallness of his stature and the greatness of the crowd, he therefore climbed up a tree: here our Lord saw him, and desired him to hasten down, as He intended staying at his house that day. Zaccheus rejoiced in the honor thus conferred upon him, and became a convert to the Gospel.

Luke xix. 11—27.

398. **Parable of the nobleman.**—Our Lord being near Jerusalem, and the people expecting that the kingdom

396. What were the circumstances attending the curing of the two blind men? 397. What circumstances are connected with Zaccheus? 398. How did our Lord show forth the Jews that rejected Him?

of God was nigh at hand, spoke a parable unto them to show forth the Jews that rejected Him:—a *Nobleman* went into a far country, and left with his ten servants, ten pounds, to be profitably employed: on his return he took account, and rewarded every one according to his deserts, but severely punished the one that had hidden his Lord's money in a napkin.

Matt. xxvi. 6—13; *Mark* xiv. 3—9; *John* xii. 1—8.

399. *Christ at Bethany.*—It was now *two days* before the PASSOVER, (see INDEX) and Jesus predicted His being betrayed and crucified; the chief-priests likewise plotted how they might take Jesus by subtlety, and kill Him. Our Lord was at this time in Bethany, at the house of *Simon the Leper*, and there came to Him a woman (*Mary*) with an alabaster-box of ointment, which she poured upon His head as He sat at meat. This excited the indignation of the disciples, because, said one of them, (*Judas Iscariot*), it might have been sold for three hundred pence, and given to the poor. Our Lord, however, reprov'd them, and declared that 'she had come beforehand to anoint his 'body to the burying,' and that what she had done should be spoken of for a memorial of her wherever the Gospel should be preached. Some critics consider this to be the same transaction as recorded in *St John* (xii. 1.), and that the *Mary* was a sister of *Lazarus*; others say, it was *Mary Magdalene*. Again, in *St Matthew* and *St Mark* the repast was *two days* before the Passover, and at the house of *Simon the Leper*, and the woman poured the ointment on our Lord's head; in *St John* it was *six days* before the Passover, at the house of *Lazarus*, and the woman anointed Christ's feet. The general explanation is, that Jesus came to Bethany six days before the Passover, but the repast did not take place till the second day before that Feast; also, that it was at *Simon's* house where *Lazarus* and his sisters from being near neighbours were invited; and that *Mary* (who was the sister of *Lazarus*, and not *Mary Magdalene*) anointed both the head, and the feet. (*Bp. Newcome*). Very many Jews came to Bethany not only to see Jesus, but *Lazarus* also, whom He had raised from the dead; which coming to the ears of the chief-priests, they consulted how they might put *Lazarus* to death, since through him many of the Jews believed on Jesus.

399. What was the repast held in Bethany? when, and where was it done? Who anointed Jesus there?

FROM OUR LORD'S FOURTH AND LAST PASSOVER TO HIS
CRUCIFIXION.—A. D. 33. (*Usher's Chronology.*)

Matt. xxi. 1—11; *Mark* xi. 1—10; *Luke* xix. 28—44.
John xii. 12—19.

400. *Entry into Jerusalem.*—On the next day when our Lord was nigh to Bethphage, and Bethany, at the mount of Olives, on His way to Jerusalem, multitudes with branches of palm trees in their hands came to meet Him. Jesus sent forth two of his disciples into the village over against them to bring the ass and the colt they should see there; telling them, that if the owners questioned them, to say 'the Lord hath need of them,' and they will let them go. The disciples did as commanded, and returned with the ass and the colt; and placing their garments on the colt, they set Jesus thereon; and as they proceeded, great multitudes went before spreading their garments in the way, while others cut down branches and strewed them in the way; and they all rejoiced, crying out 'Hosannah to the son of David; Hosannah in the highest; Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.' And as Jesus approached the city He wept over it, and prophesied its destruction. In this entry of our Lord was fulfilled the prophecy of Zachariah, who prophesied, saying, 'Tell ye the daughter of Zion, behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.' (*ch.* ix. 9; *Isai.* lxii. 11.)

Matt. xxi. 12—22; *Mark* xi. 11—26; *Luke* xix. 45—48.

401. *Drives out the buyers and sellers.*—Jesus having entered Jerusalem proceeded to the Temple, where, perceiving how much it was desecrated, 'He cast out all them that bought and sold, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, it is written, My house shall be called a house of prayer, but ye have made it a den of thieves.' While here also, the lame and the blind came to Him, and He healed them: and the chief-priests showing their displeasure at these things, He reproved them, and

400. How were the ass and the colt procured on which Jesus entered into Jerusalem? *What is the prophecy respecting our Lord's last entry into Jerusalem?* [d] 401. Whom did our Lord drive out of the Temple? What befel the

then left them, and returned to Bethany where He lodged. In the morning, as He came back to Jerusalem, seeing a *fig-tree* by the way, our Lord approached it, but finding no fruit thereon, He cursed it, and it withered away.

Matt. xxi. 23—46; *Mark* xi. 27—xii. 12; *Luke* xx. 1—19.

402. *Declares His authority.*—Entering the Temple Jesus began to teach again, when the chief-priest and elders came and enquired of Him, ‘By what authority doest thou these things; and who gave thee this authority?’ Our Lord answered them by putting a question to them respecting the baptism of John; as they could not reply, Jesus put forth the parable of the *Husbandman*, who sent his two sons to work, showing that the insolent and disobedient repented and returned to his duty, but the hypocrite promised and did nothing. To this He added the parable of the *Vineyard* let out to husbandmen, which applied to the priests and Pharisees, who wished to kill Him, but were restrained from fear of the people, who believed Christ to be a prophet.

403. *Head corner stone.*—He also directed them to the Scriptures, which say ‘The stone which the builders rejected is become the head stone of the corner; this is the Lord’s doing: it is marvellous in our eyes’ (*Psal.* cxviii. 22, 23.) So *Isaiah* (xxviii. 16.) ‘Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste.’ *Peter* also, when defending himself, and John, before the Sanhedrim, observed, ‘This is the stone which was set at nought of you builders, which is become the head of the corner (*Acts* iv. 11.): and in his Epistle he says, ‘to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.’ (*1 Pet.* ii. 7.) Likewise *St Paul* says, ‘as it is written, behold I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed’ (*Rom.* ix. 33.). ‘Jesus Christ being the chief corner-stone’ (*Eph.* ii. 20.). The people of Israel, and the Church of God are frequently spoken of in Scripture as a building, of which the people are the stones and materials; and the princes and rulers are the builders, whose office it is to erect, support, and improve the building, choosing the materials that are

barren fig-tree? 402. How did Christ show forth His authority? 403. *Illustrate ‘the head stone of the corner,’ &c. by Isaiah, Paul, and Peter.* [b]

fit, and rejecting the contrary. The head-stone of the corner was the chief stone in the whole building, by which the several parts of the building were upheld, and firmly united, and kept together. David united all the tribes and families of Israel; and so has Christ united Jews and Gentiles (*Eph.* ii. 3.) And although David alluded to himself when using this expression, yet with a prophetic spirit he foresaw the coming of Christ, and his ill usage by the Jews.

Matt. xxii. 1—14.

404. *Parable of the Marriage garment.* — Jesus continued teaching them, and now put forth the parable that ‘The kingdom of heaven is like unto a certain king who ‘made a marriage for his son.’ Those that were bidden made various excuses which brought upon them the vengeance of the king; at length the supper was furnished with guests from the high-ways, of many both bad and good; but there was one which had not on a *wedding-garment* (holiness), wherefore the king commanded him to be bound hand and foot, and cast into outer darkness: ‘for many are called, ‘but few are chosen.’

Matt. xxii. 15—22; *Mark* xii. 13—17; *Luke* xx. 20—26.

405. *Tribute to Cæsar.* — The Pharisees now attempted to entangle Jesus in his talk; and therefore put the question, whether ‘it was lawful to give tribute unto Cæsar ‘or not?’ Jesus in reply, enquired of them whose image and superscription were on the tribute money? they said, ‘Cæsar’s;’ then, said our Lord, ‘Render therefore unto Cæsar ‘the things which are Cæsar’s; and unto God the things ‘which are God’s?’

Matt. xxii. 23—33; *Mark* xii. 18—27; *Luke* xx. 27—40.

406. *The Resurrection of the dead proved.* — On the same day, the Sadducees, who deny the resurrection, came to our Lord, and asked Him, touching a woman who had seven husbands, who were all dead, and the woman died also, ‘Therefore, in the resurrection, whose wife shall ‘she be of the seven? for they all had her.’ Jesus answered,

404. What are the circumstances connected with the parable of the marriage-garment? 405. How did our Lord show that it was lawful to give tribute unto Cæsar? 406. How did Christ prove the resurrection of the dead to the Sadducees?

'Ye do err, because ye know not the Scriptures, nor the power of God! The children of this world marry and are given in marriage: in the resurrection they neither marry, nor are given in marriage; but are as the angels of God which are in heaven: neither can they die any more, for they are equal to the angels.' But touching the resurrection; that the dead are raised, even Moses showed, when he said, God spake unto him in the bush, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob! God is not the God of the dead, but of the living.' After this, they durst not ask him any more questions.

Matt. xxii. 34—40. *Mark* xii. 28—34.

407. *The great commandment of the Law.*—The Pharisees seeing the Sadducees put to silence, now asked Jesus 'which is the great commandment of the Law?' Christ answered, the first great commandment is, 'The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the *second* is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law, and the prophets.'

Matt. xxii. 41—46; *Mark* xii. 35—37; *Luke* xx. 41—44.

408. *Whose son is the Messiah?* — Jesus now enquired of the Pharisees, 'What think ye of Christ? Whose son is He?' They said, 'The son of David.'—'How then,' replied Christ, 'doth David in spirit call Him Lord? saying, 'The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool (*Psal.* cx. 1.) If David call him Lord, how is he his son?' This prophecy referred to the *Messiah*, who was not only the *son* of David according to the *flesh*, but was *Lord* of David according to his *divine nature*; and it so confounded the Jews, that 'no man was able to answer Him a word.'

Matt. xxiii; *Mark* xii. 38—40; *Luke* xx. 45—47.

409. *Pharisees reprov'd.* — Christ now addressed the multitude, and directed them to receive the law from the Scribes, and Pharisees, but not to follow their bad

407. What are the two great commandments? 408. How does David call Christ his Lord, and his son? 409. In what manner does our Lord reprove the Pharisees? what

examples. He then reprov'd their intolerance and pride; exhorted the disciples to humility; and uttered several woes against the Scribes and Pharisees for their intolerance in 'shutting up the kingdom of heaven against men;' for their rapacity in 'devouring widows' houses;' for their false zeal in 'compassing sea and land to gain one proselyte;' for their superstition in oaths, and tithes; for their hypocrisy in making clean the outside, while within is full of extortion and excess: and for their cruelty, being the children of those who killed the prophets, and are ready now to persecute the Apostles. Our Lord then foretold their own destruction; and lamented over that of Jerusalem, the temple, and the people, saying, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'

Mark xii. 41—44; Luke xxi. 1—4.

410. The Widow's mite.—As Jesus sat over against the treasury, and observed the people cast their money into the treasury, He saw a poor *widow* throw in *two mites*, which make a farthing. Jesus immediately said to His disciples, 'This poor widow hath cast in more than all they which have cast into the treasury: for all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all that she had, even all her living.'

Matt. xxiv; Mark xiii; Luke xxi. 5—38.

411. Destruction of Jerusalem foretold.—Jesus now left the temple, and as he was departing, one of the disciples directed His attention to the vastness and splendour of its buildings; to which He answered 'the days will come in the which there shall not be left one stone upon another that shall not be thrown down.' On coming to the Mount of Olives, Peter, James, John, and Andrew then enquired, 'what shall be the sign of thy coming and of the end of the world? and when shall all these things be fulfilled?' Our Lord answered, that there shall appear first false Christs, wars, famine, pestilences, and earthquakes;

is His lament over Jerusalem? 410. What was our Lord's remark upon the widow's charity of two mites? 411. What was our Lord's remark when the splendour of the buildings of the temple was pointed out to him? What were the signs of the coming destruction? What was Christ's exhortation?

that there shall be a persecution of His followers, and a great falling away from the truth; but a wide diffusion of the Gospel. He then foretold the investment of Jerusalem by the Romans, and the way to escape, and likewise the calamities that will be consequent upon it, which will be increased by the seductions of false teachers, and the suddenness of the visitation. Christ next declared what will be the sign of the Son of man in heaven, and predicted the total destruction of the Jewish polity; illustrating the whole by the parable of the *fig-tree*, which when it puts forth leaves shows that the summer is nigh. He also pointed out, how careless will be the state of the people at that time, even as in the days of Noah; and exhorted them to be watchful, by putting forth the parable of the *good and faithful servant*, cautioning them against the opposite conduct by what befel the evil servant.

Matt. xxv. 1—30.

412. *Parable of the Ten Virgins.*—To urge them further to be watchful and prepared against the coming of our Lord, Christ put forth the parable of the *Ten Virgins*, of whom five were wise, ready and prepared for the bridegroom's coming, with oil in their lamps; but five were foolish, having let their lights go out, and neglected to provide themselves in time with the necessary oil. In addition to this, our Lord put forth the parable of the *Talents*; where the kingdom of heaven is like unto a man, who, travelling into a far country, delivered to his servants according to their several abilities so many talents each to improve; and on his return he reckoned with them, and gave adequate rewards to those who were faithful to their trust, but he cast 'the unprofitable servant into outer darkness.'

Matt. xxv. 31—46.

413. *Of the Last Judgment.*—Jesus next answered them in respect of the Last Judgment declaring how God would on that day deal with the righteous, and with the wicked. To the *sheep* on the right hand the king will say 'Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty and ye

412. What was the object of the parable of the Ten Virgins? and that of the Talents? 413. How will God deal with the righteous and the wicked at the last day?

'gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' When? say they. The king answered, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' But the *goats* on the left hand, who have acted contrarywise, 'These shall go away into everlasting punishment.'

Matt. xxvi. 2.

(*Wednesday* before the Crucifixion.)

414. *Christ predicts His death.*—Our Lord having finished all these sayings, He said to His disciples, Ye know 'that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified.'

John xii. 20—36.

415. *Greeks desire to see Christ.*—About this period certain Greeks tell Philip they wish to see Jesus. When our Lord was informed of this, He intimated his approaching death, and the consequent union of Jews and Gentiles into one fold. He spoke also of His passion, and was answered by a voice from heaven. The Jews being astonished at the sound, Jesus explained it to them, and foretold the manner of His death; they, however, having read 'that Christ abideth for ever,' enquired the meaning of that expression; Jesus interpreted it by comparing Himself to a *light*, and then, after exhorting them to 'walk in the light,' He departed.

John xii. 37—50.

416. *Infidelity of the Jews.*—Although our Lord had done so many miracles in the presence of the Jews, yet they believed not on Him; a circumstance which fulfils a prophecy of Isaiah; who said, 'Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed.' (*Isai.* liii. 1; vi. 9, 10.). Yet many of the chief rulers believed on him, but from fear of the Pharisees, and lest they should be put out of the Synagogue, they dared not confess Him. Jesus now continued to teach, and proclaiming Himself the light of the world, He showed the danger of rejecting His words.

414. What did Christ predict on the Wednesday before His crucifixion? 415. What did Christ foretel in respect of Jews, and Gentiles? 416. Did any of the rulers believe on Jesus?

Matt. xxvi. 3—5; 14—16; *Mark* xiv. 10, 11.

Luke xxii. 3—6.

417. **Judas offers to betray Christ.**—The chief-priests, Scribes, and elders now assemble in the palace of *Caiaphas*, the High-priest, to consult how they might take Jesus by subtlety, and kill Him; yet not on the feast-day, lest there should be an uproar among the people. Then came Judas Iscariot unto them, and consented to deliver Him up for thirty pieces of silver; and from that time he sought opportunity to betray Him.

Matt. xxvi. 17—19; *Mark* xiv. 12—16; *Luke* xxii. 7—13;
John xiii.

(*Thursday*, the day before the Crucifixion).

418. **Preparation for the Passover.**—The disciples now come to our Lord, and ask Him, 'Where wilt thou that we go and prepare that thou mayest eat the passover?' Jesus desired Peter and John to go into the city, and when they saw a man bearing a pitcher of water, they were to follow him, and tell the good man of the house, that He and His disciples would keep the passover in his house; and 'he will then show you a large upper room, furnished and prepared; there make ready.'

John xiii. 1—20.

419. **Washes the disciples' feet.**—Jesus in the evening now cometh with the twelve, and sat down with them to supper; before eating, however, He arose, laid aside His garments, and took a towel, and girded Himself, and began to wash the disciples' feet, and to wipe them with the towel. Peter's deep reverence for his Master prompted him to refuse to submit; but on Christ's saying, 'If I wash thee 'not thou hast no part with me,' he consented. After this Jesus sat down, and exhorted them to humility, and charity.'

Matt. xxvi. 20—25; *Mark* xiv. 17—21; *Luke* xxii. 14.

420. **Speaks of His betrayer.**—When Jesus had sat down, and they did eat, He said to them 'Verily I say 'unto you, one of you shall betray me.' Each one enquired,

417. What was the offer of Judas Iscariot to the Sanhedrim? 418. Where, and in what way, were the disciples directed to prepare the Passover? 419. What did Jesus do to the disciples' feet? 420. How did our Lord intimate His betrayer?

'Lord, is it I?' Jesus said, 'He that dippeth his hand with me in the dish, the same shall betray me!' Judas then said, 'Master, is it I?' Our Lord replied, 'Thou hast said.'

Luke xxii. 15—18.

421. Presents the cup.—Jesus now said, 'with desire I have desired to eat this passover with you before I suffer: for I will not any more eat thereof until it be fulfilled in the kingdom of God: and He took the *cup*, and gave thanks, and said, Take this, and divide it among yourselves: for I will not drink of the fruit of the vine until the kingdom of God shall come.'

Matt. xxvi. 26—29; Mark xiv. 22—25; Luke xxii. 19—20.

422. Institutes the Eucharist.—'And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is *My body*. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is *My blood* of the New Testament, which is shed for many, for the remission of sins;—or, as St Luke says, He took bread, and gave thanks, and brake it, and gave it unto them, saying, This is *My body* which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the New Testament in *My blood*, which is shed for you.' The meaning of the words in St Luke that 'This cup is the New Testament in my blood' is, 'by the administration of this cup I institute a new religion to be ratified by my blood;' or, 'This cup, that is, the wine in this cup, is the blood of the New Covenant, or Testament; that is, the blood by which the New Covenant is confirmed and established.' St. Paul, when reproving the Corinthians for their abuses in religious worship, particularly for their profanation of the Lord's Supper in coming to partake of it immediately after a kind of 'love feast,' and often in a state of intoxication, alludes to its first institution in the words of St Luke, and adds, by way of explanation, 'for as often as ye eat this bread, and drink this cup, ye do show the Lord's death, till He come:' *i. e.* 'commemorate Christ's death.' To which the Apostle

421. What were Christ's words on presenting the cup to His disciples? 422. In what words did our Lord institute the Eucharist? *Explain the words 'This cup is the New Testament in my blood' used by St Luke. [b] Why did St Paul refer to this subject? [c] Explain what he*

added, 'Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord: but let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body' (1 *Cor.* xi. 23—29.). By the term *unworthily*, St Paul implied not the *person* of the receiver so much as the *manner* of the receiving: for a person who is worthy may receive this Sacrament in an *unworthy manner*; i. e. as some expound, 'without due religion and reverence, without faith and love, without proposing a right end in the action, or being at the time under the guilt of any known sin not repented of; &c.' Whence 'let a man examine himself,' as St Paul says; whether he rightly understands what Christ is; what the nature of the sacrament is; and concerning his faith, love, repentance, obedience, &c.; or, as the Church Catechism admirably says, 'Examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.'

Luke xxii. 21—23; *John* xiii. 21—30.

423. **The betrayer.**—Jesus having said that one of His disciples should betray Him, and while they were doubting within themselves, Peter beckoned to the disciple, that was leaning on Jesus' bosom, and whom Jesus loved, that he should ask 'who it should be?' John, for this was the disciple whom Jesus loved, did so: and Jesus answered, 'he it is to whom I shall give a sop when I have dipped it: and when he had dipped the sop, He gave it to Judas Iscariot, the son of Simon: and after the sop, Satan entered into him. Then said Jesus, That thou doest, do quickly.' Judas immediately went out.

Luke xxii. 24—30.

424. **Disciples dispute for superiority.**—There was now a second time a strife among the disciples which of them should be accounted the greatest: but our Lord checked it, by saying 'he that is greatest among you, let

means by 'eateth and drinketh unworthily?' [c] What is required of them who come to the Lord's Supper? [c] 423. How did Christ indicate to John who would betray Him? 424. How did our Lord reprove His disciples when disputing for superiority?

‘him. be as the younger; and he that is chief, as he that doth serve:’ and he then promised them a kingdom.

Matt. xxvi. 30—35; *Mark* xiv. 26—31; *Luke* xxii. 31—38.

425. *Christ foretels Peter's denial.* — After singing a hymn, they proceeded to the Mount of Olives; Jesus then said, ‘All ye shall be offended because of me ‘this night;’ for it is written, ‘I will smite the shepherd, ‘and the sheep shall be scattered abroad’ (*Zech.* xiii. 7): ‘but after that I am risen, I will go before you into Galilee.’ Peter with his accustomed boldness immediately said, ‘though all men shall be offended because of thee, yet will ‘I never be offended.’ Jesus answered, ‘Verily I say unto ‘thee, that this night before the cock crow thou shalt deny ‘me thrice.’ Peter replied, ‘Though I should die with thee ‘yet will I not deny thee; so said they all.’ *Mark* says ‘before the cock crow *twice* :’ this is to be reconciled by the circumstance, that there were reckoned among the heathens two *cock-crowings*, of which the *second* (about *day break*) was the more remarkable, and was that, called emphatically, ‘*the cock-crowing* ;’ so that the sense is ‘before that ‘time of night or early morn, which is especially called *the ‘cock-crowing*, thou shalt deny me thrice.’ The *second* cock-crowing, or when ‘the cock crow twice’ was *κατ’ ἔξοχὴν*, ‘*the cock-crowing*.’ St Luke uses the word ‘*this ‘day*,’ instead of ‘*this night* :’ this is to be explained from the fact that the Jewish day of twenty-four hours began with the evening, and ended with the evening of the following day.

John xiii. 31.—xv.

426. *Christ discourses by the way.* — Our Lord now indicated His approaching death, and commanded His disciples to love one another. Peter, on expressing his strong attachment to his divine Master, was told that he will deny Him. Christ then comforted His disciples in the event of His removal from them, by telling them He was going to prepare a place for them in heaven. Thomas enquired the way to the Father; to which Christ answered, ‘I am the ‘way, the truth, and the life.’ Philip then said, ‘Show us ‘the Father.’ Jesus answered, ‘I and my father are one:’

425. In what words did Christ foretel Peter's denial of Him? How do you reconcile St Mark's account with the other Evangelists? 426. What was the subject of our Lord's discourse with His disciples at this period? What

and declared Himself to be the Mediator between God and man; and whatsoever is asked in His name shall be obtained. Our Lord then promised to send them the Holy Spirit as the Comforter, and Spirit of truth; showing them that He must shortly leave them, and that those who loved Him would be loved of the Father. Jude now enquired, how Christ would manifest Himself to the disciples, and not to the Jews? Jesus said that the manifestation will be to those who love Him, and keep His commandments, and that the Comforter would 'teach them all things, and bring 'everything to remembrance.' He now bequeathed to them His peace: and after strengthening them against discouragements, He again foretold His approaching death. To show the close connexion between Himself and His disciples, our Lord put forth the parable of the *vine and its branches*: in which 'I am the vine,' said Christ, 'my Father is the husbandman, and ye are the branches.' He then exhorted them to mutual love: called them His friends, and promised to lay down His life for them. Christ next appointed their work; and told them of their future success, but that they would encounter much opposition from the world. Then, after showing the sin of the Jews in rejecting Christ, He promised the Holy Spirit to be His witness, and to be their Comforter.

John xvi—xvii.

427. His discourse *continued*.—Our Lord prepared His disciples for the persecutions they will meet with from the Jews; and told them, that it is expedient that He should go away, that the Comforter might come unto them; at the same time pointing out the operations of the Holy Spirit; particularly on the souls of the disciples. He then spoke figuratively of His death, and resurrection, which He illustrated by the similitude of a woman in travail; and declared to them that all prayers must be put up in His name, as the Mediator between God and man. The disciples now fully comprehending our Lord's meaning, expressed their strong faith in Him; and He, again foretelling the persecutions that awaited them, promised to them His peace and support. Jesus now prayed to the Father; showed what was life eternal; and that He had glorified the Father by fulfilling His will, and revealing Him to His disciples:

was intimated in the parable of the Vine and the Branches?
 427. What did Christ say in respect of the Comforter?
 What was the subject of His prayers at this time?

He then prayed that His disciples may be kept in the truth, be sanctified, and preserved from evil: and that all those who believe through their preaching may be brought into a state of unity, 'be one even as we are one,' and finally come to eternal life.

Matt. xxvi. 36—46; *Mark* xiv. 32—42; *Luke* xxii. 39—46.

428. Christ in Gethsemane. — After these words, Jesus proceeded to the Garden of *Gethsemane*, on the other side of the brook Kidron, taking with him Peter, James, and John. These He directed to remain, and watch, while He withdrew from them about a stone's cast; and then He kneeled down, and prayed, 'O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but Thine be done.' Our Lord was in extreme agony, the sweat like drops of blood falling to the ground, and there appeared an angel strengthening Him. Rising from prayer, He went to His disciples, and finding them asleep, He said, unto them, particularly to Peter, 'Why sleep ye? What, could ye not watch with me one hour? Watch ye! rise, and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.' Jesus went away the second time, and prayed, using the same words: on His return He found them asleep again; and then went away the third time, and prayed again, using the same words. At length He came to them, and said, 'Sleep on now, and take your rest: it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.'

Matt. xxvi. 47—56; *Mark* xiv. 43—52; *Luke* xxii. 47—53;
John xviii. 1—12.

429. Christ seized. — While He yet spake, Judas, with a band of men and officers from the chief-priests and Pharisees approached with lanterns, and torches, and weapons; and according to the signal given them, 'whomsoever I shall kiss, that same is He, take Him, and hold Him fast;' he drew near unto Jesus, and said, 'Hail Master; and kissed Him.' Our Lord immediately enquired, 'whom seek ye? They answered, 'Jesus of Nazareth. Jesus

428. What occurred at Gethsemane? What was His remark on finding the disciples asleep? 429. What were the circumstances attending our Lord's capture? How did

‘said unto them, I am He.....they directly went back, and ‘fell to the ground.’ Then came they, and laid hands on Jesus, and took Him. Peter immediately drew his sword, and struck off the ear of Malchus, the High-priest’s servant, but our Lord quickly healed it, and commanded Peter to put his sword into its place, ‘for all they that take the sword ‘shall perish with the sword: thinkest thou that I cannot ‘now pray to my Father, and He shall presently give me ‘more than twelve legions of angels. But all this was ‘done that the Scriptures of the prophets might be fulfilled. ‘And then all the disciples forsook Him, and fled.

Matt. xxvi. 57—75; *Mark* xiv. 53—72; *Luke* xxii. 54—71; *John* xviii. 13—28.

430. *Christ before the Sanhedrim:—Peter’s Denial.*—Jesus was now led first to Annas, the father-in law of Caiaphas, the High-priest that year; and as they proceeded a certain young man followed them having a linen cloth cast about his naked body; they seized him, but he left the linen cloth in their hands, and fled from them naked. Our Lord was now brought to the palace of Caiaphas where the Sanhedrim was assembled; and Peter, and another disciple, followed afar off: the other disciple, however, was known unto the High-priest, and went in with Jesus into the palace, but Peter stood at the door without. Soon after, this disciple brought Peter into the hall, and they sat down together with the servants at the fire to warm themselves, and see the end. Caiaphas now questioned Jesus as to His disciples, and His doctrine. Our Lord answered ‘Why askest thou Me? Ask them that heard Me.’ Immediately an officer struck Jesus with the palm of his hand, saying, ‘Answerest thou the High-priest so?’ Christ answered, ‘If I have spoken evil, bear witness of the evil; ‘but if well, why smitest thou Me?’ They next endeavoured to procure false witnesses against Jesus, but could find none to agree; at length the High-priest said, ‘Art thou the Christ ‘the Son of the Blessed? I adjure thee by the living God, ‘that thou tell us whether thou be the Christ, the Son of ‘God?’ Jesus answered, ‘Thou hast said: I am; neverthe- ‘less I say unto you, hereafter shall ye see the Son of man ‘sitting on the right hand of power, and coming in the

Peter show his zeal? How did they all show their weakness? 430. What were the circumstances attending our Lord’s examination before the Sanhedrim? Where was

'clouds of heaven.' The High-priest rent his clothes saying, He hath spoken blasphemy: and they all condemned Him to death, (*twelve o'clock at night*). The soldiers now mocked our Lord, smote Him, spit upon Him, and otherwise insulted Him. Peter who was *warming himself by the fire*, was now questioned by one of the maids with, 'Art thou not one of 'this man's disciples?' He saith, *I am not*. (1st denial). She said, 'Thou also wast with Jesus of Nazareth of Galilee. 'And he denied Him before them all, saying, I know not 'what thou sayest. Woman, I know Him not.' The soldiers and officers next enquire of Peter, 'Art thou not also one of 'His disciples? He denied it, and said I am not? one of the servants, related to Malchus whose ear Peter cut off, then said, 'Did I not see thee in the garden with Him? Peter then 'denied again;' and he went out into the *porch*, and the cock crew. Presently another came to him and said 'Thou art one of them; and Peter said, Man, *I am not?* (2nd denial): and another maid said, 'This fellow was also 'with Jesus of Nazareth, and again he denied with an oath 'I do not know the man.' (*Friday, three o'clock, a. m.*). About an hour after, probably in the court where Jesus was, another confidently affirmed, 'Of a truth this fellow also 'was with him, for he is a Galilean; and thy speech agreeth 'thereto. Then began he to curse and to swear, saying *I know not* the man: (3rd denial): and immediately, while 'he yet spake, the second time the cock crew: and the Lord 'turned and looked upon Peter: and Peter remembered the 'word of the Lord; and when he thought thereon, he went 'out and wept bitterly.'

Matt. xxvii. 1—10; Mark xv. 1; Luke xxiii. 1.

431. **Judas hangs himself:**—**The potter's field bought.**—As soon as it was day, and after a consultation among the chief priests, and elders, and the whole council, our Lord was brought before them; and after one or two more questions, to which Christ replied as before, He was condemned to death. Judas learning that Jesus was condemned, repented himself, and bringing the thirty pieces of silver to the chief priests and elders, cast down the money in the temple; and went, and hanged himself. The chief priests took the silver pieces; and because it was not

Peter during the time? What were the circumstances of Peter's denial? 431. What became of Judas Iscariot? What was done with the thirty pieces of silver?

lawful to put them into the treasury, from being the price of blood; they bought with them 'the potter's field to bury 'strangers in, and which in consequence was called the field 'of blood (Aceldama) to this day: thus fulfilling that which was spoken by Jeremy the prophet (*Jeremy* is considered an erroneous interpolation for *Zechariah* xi. 12, 13.) saying, 'And they took the thirty pieces of silver, the price of him 'that was valued, whom they of the children of Israel did 'value: and gave them for the potter's field, as the Lord 'appointed me.' The whole multitude of them now arose, and bound Jesus, and led Him to the hall of judgment, unto *Pontius Pilate*, the governor.

Matt. xxvii. 11—23; *Mark* xv. 2—14; *Luke* xxiii. 2—22.
John xviii. 29—xix. 12.

432. *Christ* before *Pilate*. — Our Lord being brought before *Pilate*, he enquired, 'what accusation bring 'you against this man?' and would have rather the Jews had judged Him according to their law; but they answered, 'It is not lawful for us to put any man to death;' and then began their accusation saying, 'We found this fellow per- 'verting the nation, and forbidding to give tribute to Cæsar 'saying that he himself is Christ, a King.' *Pilate* then enquired of Jesus, 'Art thou the king of the Jews?' Our Lord after asking him if he put the question of himself, said, 'My kingdom is not of this world: if my kingdom were of 'this world, then would my servants fight that I should not 'be delivered to the Jews: but now is my kingdom not from 'hence.' *Pilate* replied, 'Art thou a king then?' Jesus answered, 'Thou sayest that I am a king: to this end was I 'born, and for this cause came I into the world, that I 'should bear witness unto the truth. Every one that is of 'the truth heareth my voice.' *Pilate* enquired, 'What is 'truth?' and immediately he went out, and told the Jews, 'I find no fault in this man.' The chief priests then accused Him of many things, especially of stirring up the people from Galilee, to this place; to all which our Lord would make no answer. *Pilate*, however, hearing them speak of Galilee which was in Herod's jurisdiction, he sent Jesus to Herod, who was now in Jerusalem. Herod put many questions to Him, but he obtained no answers; and after having been mocked by his attendants, Jesus was sent

432. What was the nature of our Lord's examination before *Pilate*? What was he charged with? How was

back to Pilate. The Roman Governor still finding no fault in Jesus, proposed to His accusers to chastise Him, and release Him. Pilate also observed, 'Ye have a custom that I should release unto you one at the passover: whom will ye that I release unto you, Barabbas? or Jesus, which is called Christ?' Pilate's wife also sent to him urging him to have 'nothing to do with that just man, for I have suffered many things this day in a dream, because of him.' The chief priests and elders, however, persuaded the multitude to ask for Barabbas, and destroy Jesus; although Barabbas had raised a sedition in the city, and for murder was cast into prison. The people therefore cried out, 'Away with this man, and release unto us Barabbas.' Pilate made three attempts to persuade them to release Jesus; but they cried out the more, 'Crucify Him! Crucify Him!' and the voices of them and of the chief-priests prevailed.

Matt. xxvii. 24—31; *Mark* xv. 15—20; *Luke* xxiii. 23—25; *John* ix. 13—16.

433. *Christ condemned to death.*—Pilate seeing he could prevail nothing 'took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, His blood be on us, and on our children.' Pilate now released Barabbas unto them; and having scourged Jesus, delivered him to be crucified. The soldiers having led our Lord into the Common Hall or Prætorium, they stripped Him, and put on a scarlet robe, and a crown of thorns about His head, and a reed in His right hand, and they bowed the knee, and mocked Him, saying, 'Hail, king of the Jews.' They also smote Him, and spit upon Him. Pilate once more brought Him before the people, and attempted again to persuade them to release Jesus, but they vociferously exclaimed as before, 'Crucify Him! Crucify Him!' At length, Pilate came to the Judgment seat in the Place called the Pavement (Gabbatha), and it was the preparation of the Passover about the sixth hour; and once more said, 'Shall I crucify your king? The chief-priests answered, we have no king, but Cæsar.' Like as the Jews had previously exclaimed, 'If thou let this man go thou art

Pilate disposed towards our Lord? What is said of Pilate's wife? 433. What proposal was made by Pilate to the Jews to obtain the release of Christ? Who was Barabbas? Was Pilate afraid of the Jews?

'not Cæsar's friend: whosoever maketh himself a king, 'speaketh against Cæsar.' Pilate then delivered Jesus to be crucified: and the soldiers after they had mocked Him, and taken off the purple robe, and put His own clothes on, they led Him away to be crucified. (See *Index.*)

Matt. xxvii. 32—38; *Mark* xv. 21—28; *Luke* xxiii. 26—35; *John* xix. 17—24.

434. **Christ is crucified.**—Jesus bearing His cross now went forth to a place called Golgotha, the place of a skull: and as He proceeded, they met a man of Cyrene, *Simon* by name, the father of Alexander, and Rufus, and him they compelled to bear the cross: and there followed a great multitude of people, and of women, who bewailed and lamented Him; and there were also two other malefactors led with him to be put to death. When they came to Golgotha they gave Him vinegar to drink mingled with gall, but he would not taste it; also wine mingled with myrrh, but this he received not: at length, they crucified Him, and the malefactors; one on the right hand and the other on the left, and Jesus in the midst: thus fulfilling the Scripture, 'And he was numbered with the transgressors.' (*Isai.* liii. 12.). And Pilate wrote a title, and set up over His head, His accusation in *Greek*, 'JESUS OF NAZARETH 'THE KING OF THE JEWS' (*John* xix. 19.), in *Latin*, 'THE KING OF THE JEWS' (*Mark* xv. 26.), and in *Hebrew*, 'THIS IS JESUS THE KING OF THE JEWS.' (*Matt.* xxvii. 37.). The chief priests would have had this altered to '*He said 'I am king of the Jews:'*' but Pilate answered, 'What I 'have written, I have written.' Our Lord then prayed, 'Father forgive them; for they know not what they do.' The soldiers having now crucified Jesus, took His garments, and made four parts, to every soldier a part; and His coat, which was without seam, woven from the top throughout, they cast lots for it; thus fulfilling the Scripture, 'They 'parted my raiment among them; and for my vesture they 'did cast lots.' (*Psal.* xxii. 18.). It was the third hour when they crucified Jesus; and they sat down, and watched Him.

434. Who bore the cross of Jesus? Where was Christ crucified? What title did Pilate put over the cross? What did the soldiers with Christ's garments?

Matt. xxvii. 39—49; *Mark* xv. 29—36; *Luke* xxiii. 36—43.

435. Reviled on the Cross.—As Christ was on the cross, the people, and the rulers, derided our Lord, saying, ‘He saved others, let Him save Himself, if He be Christ, ‘the chosen of God.’ The soldiers also mocked Him, and offered Him vinegar to drink: and the chief priests, and they that passed by, railed on Him, wagging their heads: and said, ‘If thou be the Son of God, come down from the ‘cross. He saved others, Himself He cannot save. If He ‘be the king of Israel, let Him now come down from the ‘cross, and we will believe Him.’ The thieves also, which were crucified with Him, cast the same in His teeth; but one of the malefactors railed on Him saying, ‘If thou be the ‘Christ, save thyself, and us.’ The other, however, rebuked him saying, ‘Dost not thou fear God seeing thou art in the ‘same condemnation: and we indeed justly; for we receive ‘the due reward of our deeds: but this man hath done ‘nothing amiss. And he said unto Jesus, ‘Lord, remember ‘me when thou comest into Thy kingdom. And Jesus ‘said, Verily I say unto thee, to-day shalt thou be with me ‘in Paradise.’ And when the sixth hour was come, there was darkness over all the earth until the ninth hour; and then Jesus cried with a loud voice ‘*Eloi, Eloi, lama Sabach-thani!*’ which is being interpreted, My God, my God, why ‘hast thou forsaken me?’ Some said, He calleth for Elias, and immediately one of them ran and took a sponge and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, ‘let be; let us see whether Elias will ‘come to save Him, and take Him down.’

John xix. 25—30.

436. The mother of our Lord.—His death.—There stood by the cross of Jesus, His mother, and His mother’s sister, Mary the wife of Cleophas, and Mary Magdalene: and when Jesus saw His mother, and the disciple whom He loved, He said unto His mother, ‘Woman! behold thy ‘son! and to the disciple, Behold thy mother!’ and from that hour that disciple took her unto his own home. All

435. How was Christ treated when on the cross? What was the conduct of the two thieves? Of one of them in particular? What exclamation did our Lord make? 436. What did Christ direct with respect to His mother? What was the last expression of Christ?

things being now accomplished, He said, 'I thirst?' and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. Jesus having received the vinegar, He said 'It is finished! and He bowed His head, and gave 'up the Ghost.'

Matt. xxvii. 50—54; *Mark* xv. 38—41; *Luke* xxiii. 44—49.

437. **The events at his death.**— And now the veil of the temple was rent from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened. The centurion, who was watching, seeing these things, feared greatly, saying, 'Truly this was the 'Son of God.' And all the people smote their breasts, and returned; and all His acquaintance, and the women from Galilee, among whom were Mary Magdalene, and Mary the mother of James the Less, and of Joses, and Salome the mother of Zebedee's children, stood afar off beholding these things.

John xix. 31—37.

438. **His body pierced.**— The Jews in order that the body should not remain upon the cross on the Sabbath-day (for that sabbath-day was an high day), this being the preparation, (or day before the Sabbath), besought Pilate that their legs might be broken, and that they might be taken away. Accordingly the soldiers came and brake the legs of the first, and of the other that was with him, and coming to Jesus they brake not His legs, because He was dead already: but one of the soldiers with a spear pierced His side, and forthwith came blood and water. All which was done that the Scripture might be fulfilled, 'a bone of 'Him shall not be broken' (*Psal.* xxxiv. 20; *Exod.* xii. 46; *Numb.* ix. 12.): and another Scripture, 'They shall look 'on Him: whom they pierced.' (*Psal.* xxii. 16, 17; *Zech.* xii. 10.).

Matt. xxvii. 55—61; *Mark* xv. 42—47; *Luke* xxiii. 50—55; *John* xix. 38—42.

439. **Burial of Christ.**— And now being the Preparation-day, when the even was come, a rich man of

437. What events happened at the time of his death? What women were present? 438. What was done to the bodies of our Lord, and to those of the two thieves while on the cross? 439. How was the burial of our Lord effected? where was He buried?

Arimathea named *Joseph*, a disciple of our Lord's, yet secretly from fear of the Jews, went unto Pilate, and begged that he might take away the body of Jesus. Pilate enquiring first of the centurion whether Jesus was already dead, he then commanded the body to be delivered to Joseph. Joseph now took the body, and wrapped it in a clean linen cloth; and Nicodemus also came with a mixture of myrrh and aloes about a hundred weight; and they wound the body of Jesus in clean linen cloths with the spices, as the manner of the Jews is to bury; and Joseph then laid it in his own new tomb cut out of a rock in a garden nigh at hand, and wherein was never man laid; and then rolling a great stone to the door of the sepulchre, departed. And Mary Magdalene, and Mary the mother of Jesus, and the women from Galilee, followed after, and beheld where he was laid, and sat over the sepulchre.

Matt. xxvii. 62—66.

440. *A guard appointed.*—The next day the chief priests and Pharisees came to Pilate, saying, 'This deceiver said while he was yet alive, after three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, 'He is risen from the dead.' Pilate answered, 'ye have a watch; go your way, make it as sure as you can: so they went, and made the sepulchre sure, sealing the stone.'

Mark xvi. 1; *Luke* xxiii. 56.

441. *The women purchase spices.*—When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought sweet spices that they might come and anoint Him; and very early in the morning on the first day of the week (Easter-day), they and others with them came unto the sepulchre, bringing the spices they had prepared.

Matt. xxviii. 1—10; *Mark* xvi. 2—8; *Luke* xxiv. 1—12;
John xx. 1—10.

442. *Resurrection of Christ.*—And now behold there was a great earthquake, for the Angel of the Lord

440. What did the chief priests, and Pharisees do to secure Christ in the sepulchre? 441. What did the women prepare from respect of our Lord? 442. Relate the circumstances of our Lord's resurrection? Who were the women,

descended from heaven, and came and rolled back the stone from the door, and sat upon it: his countenance was like lightning, and his raiment white as snow: and from fear, the keepers did shake, and became as dead men. The women while coming to the sepulchre said among themselves, 'who shall roll us away the stone from the door of the sepulchre?' but when they looked they saw that the stone was already rolled away. Immediately Mary Magdalene ran and told Peter, and the disciple whom Jesus loved, that, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.' Mary the mother of Joses, and Salome, in the mean while entered the sepulchre, and saw a young man sitting on the right side clothed in a long white garment; and they were frightened: but the angel answered, 'Fear ye not, I know that ye seek Jesus of Nazareth, who was crucified: He is not here for He is risen as He said. Come near, see the place where the Lord lay. But go quickly, and tell His disciples and Peter, that He is risen from the dead: and behold that He goeth before you into Galilee; there shall ye see Him, as He said unto you.' They went out quickly from the tomb with fear, and ran to tell His disciples. Peter, and the other disciple, having been informed by Mary Magdalene, ran both together to the sepulchre, but the latter out-ran Peter, and arriving first looked in, and saw the linen cloths lying; but Peter coming up, he went in, and also saw the cloths lying, and the napkin that was about His head in a place by itself; then went in the other disciple, and he saw, and believed; but they knew not the Scripture that He must rise again from the dead. They then returned to their own homes. *Jesus*, however, when He had risen, appeared first to Mary Magdalene; who met the disciples, and told them that she had seen the Lord; she afterwards met the other women, and while proceeding with them, *Jesus* met them saying, 'All hail!' and they came and held Him by the feet, and worshipped Him. He then said, 'Be not afraid, go, tell my brethren that they go into Galilee, and there shall they see me.' Two angels appeared also to the Galilean women while at the sepulchre, saying, 'Why seek ye the living among the dead? He is not here; but is risen: remember how He spake unto you when He was yet in Galilee; saying, 'The Son of Man must be delivered into the hands of sinful men, and be

and what disciples came to the sepulchre? How many angels were there seen?

‘crucified, and the third day rise again.’ They remembered these words; and then went, and told all these things unto the eleven, and to all the rest. Joanna, and Mary the mother of James, were amongst these women.

Mark xvi. 9—11; *John* xx. 11—18.

443. **Mary Magdalene’s account.** — When Jesus was risen early the first day of the week, He appeared first to Mary Magdalene; Mary, it seems, looked into the sepulchre, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain: and they say unto her ‘Woman why weepest thou?’ she said; because they have taken away my Lord, ‘and I know not where they have laid Him;’ and turning round she saw Jesus, but knew Him not; and He said, ‘woman why weepest thou? whom seekest thou?’ she supposing Him to be the gardener; said to Him, ‘Sir; if you have borne Him hence, tell me where thou hast laid Him, ‘And I will take Him away.’ Jesus said, ‘Mary.’ She turned herself, and said unto Him ‘Rabboni;’ which is to ‘say, Master!’ Jesus added, ‘Touch me not; for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father: and to my God, and your God.’ She went, and told them, as they mourned and wept, all these things, but they believed not.

444. **The discrepancies in the several accounts** of the resurrection may be reconciled by supposing, that first, *Mary Magdalene*, *Mary the Mother of Joses*, and *Salome* come together to the sepulchre, and find the stone rolled away. (*Mark* xvi. 2. 4.). *Mary Magdalene* leaving the other two women immediately ran and told Peter, and the disciple whom Jesus loved (*John*), that they had taken away the Lord. (*John* xx. 1.). During her absence, an angel appears to *Mary* the mother of *Joses*, and to *Salome*, declaring that He is risen; and sends them to inform the disciples. These two women now leave the sepulchre to go and tell the disciples. (*Matt.* xxviii. 5—8: *Mark* xvi. 5.—8.). *Peter*, and *John* in the mean time come to the sepul-

443. What is the account given by Mary Magdalene? To whom did our Lord first appear after His resurrection? [g] 444. Explain the discrepancies in our Lord’s resurrection. [f]

chre, and after viewing it depart. (*John* xx. 3—10.). *Mary Magdalene* having followed Peter, and John, returns to the sepulchre, and remains after their departure; and then being alone sees *two angels*; and turning round saw Jesus Himself, whom she took for the gardener, (*John* xx. 11—17; *Mark* xvi. 9.). *Mary Magdalene* goes to inform the disciples, and meets again with *Mary* the mother of Joses, and *Salome*; and while the three were together Jesus appears to them all. (*Matt.* xxviii. 9, 10; *John* xx. 18.). The women from Galilee, among whom was *Joanna*, being ignorant of these things, come with the spices to the sepulchre when the others had left, and there also see *two angels*, and then returned and told the eleven, and all the rest. (*Luke* xxiv. 1—11.). *Peter* is supposed after this to have gone again to the sepulchre (*Luke* xxiv. 12.): and that when returning Jesus appeared to him. (*Luke* xxiv. 34; *1 Cor.* xv. 5.).

Matt. xxviii. 11—15.

445. *The Guards bribed.*—While the women were gone to the disciples, some of the watch proceeded to the chief priests, and told them what had occurred. The Sanhedrin immediately consulted together, and giving large money to the soldiers bid them, ‘Say ye, His disciples came ‘by night and stole Him away while we slept.’ And should it come to the governor’s ears, we will persuade him, and secure you. The soldiers took the money, and did as they were taught.

Mark xvi. 12, 13; *Luke* xxiv. 13—35.

446. *Christ appears to the disciples going to Emmaus.*—After this, Christ appeared in another form unto two disciples who were walking to Emmaus, which was about ten miles from Jerusalem. As they were talking of what had happened, Jesus drew near and went with them, and enquired the subject of their conversation. *Cleophas*, who who one of them, answered, ‘Art thou only a stranger ‘in Israel, and hast not known the things which are come ‘to pass there in these days? What things? said our Lord.’—*Cleophas* now recounted all that had occurred; Jesus then ‘Beginning at Moses, and all the prophets, expounded ‘unto them in all the Scriptures the things concerning

445. How did the chief priests silence the guards? 446. What happened to the two disciples going to Emmaus? How did Christ make Himself known to them?

'Himself.' Arriving at the village, the two disciples constrained our Lord to tarry with them; and while they sat at meat, Jesus took bread, and blessed it, and brake, and gave to them: directly their eyes were opened, and they knew Him, and He vanished out of their sight. Then said they, 'Did not our hearts burn within us, while He talked with us by the way, and while He opened unto us the Scriptures?' They now returned to Jerusalem, and told the eleven, and those with them, what had occurred.

Mark xvi. 14—18; *Luke* xxiv. 36—49; *John* xx. 19—23.

447. *Christ appears to other disciples.*—The same day at evening, being the first day of the week, when the doors were shut, where the disciples assembled, for fear of the Jews, Jesus came and stood in the midst of them, and said, 'Peace be unto you.' But they were frightened, thinking it was a spirit. Our Lord, however, having shewn them His hands, and His feet, and His side, then were they glad, when they saw the Lord. Jesus enquired for meat, and they placed before Him 'a piece of a broiled fish, and of a honey comb, and He took it, and did eat.' Then said 'Jesus, Peace be unto you: as the Father hath sent me; even so send I you:' and when He had breathed on them, 'He said, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' And He said, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned:' and he promised to endue those who believed with power to work miracles: and, our Lord added, 'Tarry ye in the city of Jerusalem until ye be endued with power from on high.'

John xx. 24—31.

448. *Christ appears to the eleven.*—But *Thomas*, one of the twelve, called Didymus, was not with them when Jesus came; and when they told him that they had seen the Lord, he answered, 'Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.' After eight days, while the disciples were

447. To what other disciples did Christ next appear? Relate the circumstances. 448. Relate Christ's appearance to the eleven. What was the conduct of Thomas?

within, and the doors shut, and Thomas with them, Jesus came and stood in the midst; and said, 'Peace be unto you:' and addressing Thomas, He said, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' Thomas immediately exclaimed, 'My Lord, and my God!' Jesus replied, 'Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.'

John xxi.

449. *Christ appears at the Sea of Tiberias.*—After these things, Jesus showed himself again to the disciples at the *Sea of Tiberias*: to five of the Apostles, and to two others; viz. Peter, Thomas, Nathanael, the sons of Zebedee (James, and John), and to two other disciples. It seems that Peter, and the others, went fishing on the Sea of Tiberias, and caught nothing all the night: in the morning, Jesus was standing on the shore, whom they knew not, and He asked, 'if they had any meat?' They answered, 'No!' Jesus then said, 'Cast the net on the right side of the ship, and ye shall find.' They did so; and now were not able to draw in the net, because it was so full. John looking up, exclaimed 'It is the Lord.' They all directly hastened to the land, and found a fire of coals there, and fish laid thereon, and bread. Jesus desired them to bring in the fish they had caught, which amounted to a hundred and fifty-three of great size, and to come and dine: our Lord now took bread, and gave to them, and fish likewise. When they had dined, Jesus three several times exhorted Peter to 'Feed my Lambs;' 'Feed my Sheep.' He then indicated by what death *Peter* should glorify God, saying, 'When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.' Peter then enquired respecting *John*, saying, 'Lord! and what shall this man do?' Jesus said, 'If I will that he tarry till I come, what is that to thee? Follow thou me.' From this, the disciples, erroneously imagined that John should not die: not sup-

449. To whom did Christ appear at the Sea of Tiberias? What exhortation did our Lord make to Peter? How did He predict Peter's death? What did Christ say of John's death?

posing that our Lord referred to the visitation about to come upon Jerusalem. 'This is now the *third time** that Jesus shewed Himself to His disciples, after that He was risen from the dead.

450. *Christ's several appearances.*—Jesus appeared altogether, according to the several Evangelists, *eleven times* after His resurrection: viz.

1. to Mary Magdalene (*Mark* xvi. 9; *John* xx. 15, 16.);—
2. to the holy women (*Matt.* xxviii. 9.);—
3. to the two disciples going to Emmaus (*Luke* xxiv. 13, &c.);—
4. to Peter alone (*Luke* xxiv. 34.);—
5. to the ten (*John* xx. 19.);—
6. to the eleven (*John* xx. 26.);—
7. to the seven (*John* xxi. 2.);—
8. to the disciples in Galilee (*Matt.* xxviii. 16.);—
9. to 500 brethren at once (*1 Cor.* xv. 6.);—
10. to James (*1 Cor.* xv. 7.);—
11. to the Apostles at Bethany (*Mark* xvi. 19, 20; *Luke* xxiv. 50—53; *Acts* i. 3—12; *1 Cor.* xv. 7.).

Matt. xxviii. 16—20.

451. *Christ appears in Galilee.*—The eleven disciples now went into Galilee unto a mountain where Jesus had appointed them: and Jesus came and spake to them, saying, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen.'

452. *Baptism.*—By the expression 'go ye therefore, and teach (i. e. disciple, convert) all nations, baptizing them &c.' the lawfulness of *Infant Baptism* is supported: for in the first place 'no argument,' says Dr. Doddridge, 'can be drawn from these words to the prejudice of Infant Baptism:' because though especially adapted to

450. Enumerate Christ's several appearances after His resurrection. 451. What was the command given to the disciples when our Lord appeared to them in Galilee? 452. *How is Infant Baptism supported from our Lord's command to 'Go and teach all nations, baptizing them &c.'* [b]

* This may refer to our Lord's appearance to the ten (*John* xx. 19.); then to the eleven (*ver.* 26.); and here to the seven (*xxi.* 2.).

adults as being the great bulk of the first converts, yet it does not exclude *Infants*, who cannot be expected to have faith in order to be baptized. The Jews would infer this, since they were accustomed to see *Infants* baptized; and as no *alteration* was announced, the mode of admission into covenant with God remained the same. Besides, it bears so strong an analogy to *circumcision*, and the *baptism of proselytes*, which included their children as well as themselves. And the same reason exists why the children of Christians should be admitted into the Gospel covenant, as the children of the Jews into the Mosaic covenant: *Infants* being as capable of covenanting in the one case as in the other: and if God did not consider the *age* an objection against *circumcision*, or the *baptism* of the children of Jewish proselytes, there is no reason to urge the objection in the case of Christian baptism. In short, *Infant Baptism* is said upon the best authority to have subsisted from the times of the apostles to the present day: if *not*, what was done with the children of Christians in the days of the Apostles? were they *circumcised*? certainly *not*. Were they then to be brought up neither in Judaism, nor Christianity, but with their minds a mere *tabula rasa*? certainly *not*: otherwise they would have been in a worse condition than if their parents had never been Christians. In addition to this, it may be advanced, that the belief of the parents is sufficient; for as St Paul says, 'the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: *else were your children unclean: but now are they holy!*' (1 Cor. vii. 14.) i. e. relatively holy; and so, be counted by God in covenant with him, and have a right to baptism, which is one of the seals of that covenant. If not so, the children would be unclean, and in the same state that the children of pagan parents are without the Church, not within the covenant, and not under the promise.

Mark xvi. 19, 20; *Luke* xxiv. 50—53; *Acts* i. 1—12.

453. *Christ appears at Bethany:—His ascension.*—

Our Lord now led the Apostles as far as Bethany, and commanded them that 'they should not depart from Jerusalem, 'but wait for the promise of the Father; which ye have 'heard of me; for John truly baptized with water; but ye

What argument of St Paul's in his Epistle to the Corinthians (1. chap. viii. 14.) bears on *Infant Baptism*? [d]

453. Relate the circumstances of our Lord's ascension. What was the remark of the Angels?

'shall be baptized with the Holy Ghost, and with fire, not 'many days hence'.....after which 'ye shall be witnesses 'unto me both in Jerusalem, and in all Judæa, and in 'Samaria, and unto the uttermost part of the earth.' When He had spoken these things, He lifted up His hands and blessed them, and while they beheld, He was parted from them, and carried up into heaven, a cloud receiving Him out of their sight, and He sat on the right hand of God. While steadfastly looking up, two men stood by the disciples in white apparel, who said, 'ye men of Galilee, why 'stand ye gazing up into heaven? this same Jesus, which 'is taken up from you into heaven, shall so come in like 'manner as ye have seen Him go into heaven.' Our Lord having been seen of them *forty days*, they now returned to Mount Olivet, and thence to Jerusalem; where they continued in the temple, praising, and blessing God: and when they went forth to preach, everywhere the Lord worked with them, confirming the word with signs following.

From the Ascension of our Lord to the Imprisonment of St Paul.

Acts i. 13—26.

454. *The election of Matthias.*—Having arrived in Jerusalem, the eleven retired to an upper room with the women, and Mary the mother of Jesus, and His brethren; and all continued with one accord in prayer, and supplication. In those days Peter rose up in the midst of the disciples, who numbered about *one hundred and twenty*, and adverting to the fall of Judas Iscariot directed their attention to the Scriptures bearing upon that apostle, 'Let 'his habitation be desolate, and let no man dwell therein: 'and his bishopric let another take:' (*Psal. lxxix. 25; cix. 8.*): and he accordingly proposed the election of another Apostle in the room of Judas, who had gone to his own place. They appointed two, *Joseph* called Barsabas, who was surnamed *Justus*, and *Matthias*; and after supplicating the Lord in prayer 'they gave forth their lots, and the lot 'fell upon *Matthias*; and he was numbered with the eleven 'Apostles.'

454. Who supplied the place of Judas Iscariot? how was he elected?

Acts ii.

455. *The descent of the Holy Ghost.*—Ten days after our Lord's Ascension, when the day of *Pentecost* was come, and 'they were all with one accord in one place, 'suddenly there came a sound from heaven, as of a rushing 'mighty wind, and it filled all the house where they were 'sitting: and there appeared unto them cloven tongues like 'as of fire, and it sat upon each of them: and they were all 'filled with the Holy Ghost, and began to speak with other 'tongues as the Spirit gave them utterance.' The people from various countries, who were then present in Jerusalem, were astonished to hear the Apostles declare the wonderful works of God in their respective languages; and at length, after hearing Peter preach to them Jesus as the true Lord and Messiah, *three thousand* gladly received the word, were baptized, and added to the Church in one day; and 'they 'continued steadfastly in the Apostle's doctrine, and fellow- 'ship, and in breaking of bread, and in prayers.' The Apostles now worked miracles, had all things in common, and lived in great happiness, and Christian fellowship: 'and the 'Lord added to the Church daily such as should be saved.'

Acts iii. iv.

456. *Lame man healed:*—Peter and John imprisoned.—Peter, and John going to the temple at the hour of prayer (about the ninth hour), saw a certain man lame from his birth, whom they laid daily at the gate of the temple called Beautiful, asking alms. Peter desired him saying, 'Look on us,' and in the name of Jesus Christ of Nazareth he healed him. The people being astonished at this miracle, Peter preached to them of Jesus Christ, reproved them, and then exhorted them to repentance. The success of the Apostles' preaching, however, for the number of believers was now about *five thousand*, brought against them the enmity of the priests, and Sadducees, who imprisoned them; and on the morrow, when brought before Annas and Caiaphas, and others of the council, Peter in

455. Relate the circumstances of the descent of the Holy Ghost. What was the result of Peter's first sermon? 456. What miracle was performed at the gate of the temple called 'Beautiful?' What was the end of Peter and John's imprisonment? Who was Joses?

his defence proclaimed the name of Jesus, and so confounded his judges, that having 'commanded them not to speak at all, nor teach in the name of Jesus, and further threatened them, they let them go;' for they were afraid of the people. The two Apostles retired to their company, and having related all that had occurred, they joined in prayer and praise unto God; and God answered them by filling them with the Holy Ghost. The multitude of them that believed were now 'of one heart, and of one soul, and had all things common, neither was there any among them that lacked.' *Joses*, called *Barnabas*, a Levite of Cyprus, at this time sold his possessions, and having laid the money at the Apostles' feet, joined himself to their company.

Acts v.——A. D. 34.

457. **Ananias and Sapphira:**—*The Apostles again imprisoned.*—A certain man named *Ananias*, with *Sapphira* his wife, being anxious to join the disciples, sold their possessions, and laid the money at the Apostles' feet; but keeping back part of it, Peter accused him, saying, 'why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God.' *Ananias* fell down, and gave up the ghost: three hours afterwards, *Sapphira* coming in, she was also questioned by Peter, and replying falsely, she like her husband fell dead at the Apostles' feet. Many miracles did the Apostles continue to perform, much to the indignation of the priests and Sadducees, till they were at last again imprisoned. The Angel of the Lord came in the night and released them, and commanded them to 'go, stand and speak in the temple to the people all the words of this life.' The Apostles obeyed; but the Jewish Sanhedrim becoming alarmed at their boldness and success had them brought before them. Peter and the rest said, 'we ought to obey God rather than men;' and after making their defence, *Gamaliel* rose up, and advised the council to 'refrain from these men, and let them alone: for if this counsel or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' In accordance with this advice, having called the

457. What occurred to Ananias and Sapphira? What was the result of the second imprisonment of the Apostles? What was the advice of Gamaliel?

Apostles, and beaten them, and commanded that they should not speak in the name of Jesus, they let them go: but they ceased not to teach, and preach Jesus Christ daily in the temple, and in every house.

Acts vi. 1—7.

458. **Deacons appointed.**—In consequence of the increased number of the disciples, and the complaints of the Hellenistic Jews that their widows were neglected in the daily administration, the Apostles desired the disciples to ‘look ye out seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business.’ The people chose

Stephen.

Timon.

Philip.

Parmenas.

Prochorus.

Nicolas (a proselyte
of Antioch).

Nicanor.

and when they set them before the Apostles, the latter having prayed, laid their hands upon them, and appointed them to the office of *Deacons*.

Acts vi. 8—15. vii.

459. **Stephen martyred.**—Stephen, full of faith and power, did great wonders and miracles among the people: at length in a dispute with the Libertines, Cyrenians, Alexandrians, and others, these people not being able to resist the wisdom and the spirit by which he spake, suborned false witnesses to accuse Stephen before the Sanhedrim of ‘speaking blasphemous words against Moses, and against God.’ In his defence he related the history of the Israelites from the call of Abraham down to the death of Christ, of whom he accused his judges of being the betrayers and the murderers. These were now filled with indignation, and proceeding to open violence, *Stephen* was dragged out of the city, and stoned to death, while calling upon God, saying, ‘Lord Jesus receive my Spirit! Lord lay not this sin to their charge.’ And the witnesses laid down their clothes at a young man’s feet whose name was *Saul*, who was consenting unto his death.

458. How were Deacons first appointed? Who were they? 459. Relate the circumstances connected with the martyrdom of Stephen.

Acts viii.—A. D. 34—5.

460. **General persecution.**—Upon the death of Stephen, a general persecution was raised against the Church which was in Jerusalem. *Saul* especially made havoc of the Church, 'haling men and women, and committed them to prison.' *Philip* went into Samaria preaching and working miracles; and there converted many persons; he also baptized *Simon*, the sorcerer. The Apostles hearing of this success in Samaria sent Peter and John to confirm the disciples, and by the laying on of hands to bestow the gifts of the Holy Spirit. *Simon*, seeing this, offered them money to possess the same power. Peter sharply rebuked him, and exhorted him to repent. After this they returned to Jerusalem; but Philip, directed by an angel of the Lord, went towards Gaza to meet an Ethiopian eunuch: on coming up with him, he explained the Scriptures, and unfolding to him the Gospel truths, the eunuch believed and was baptized. The Spirit of God now took Philip to Azotus, where he preached, and in all the cities till he came to Cæsarea.

Acts ix. 1—30.—A. D. 35—40.

461. **Conversion of Saul.**—Saul yet breathing out threatenings and slaughter against the disciples of the Lord, now obtained letters of authority from the high-priest to Damascus, that if he found any of this way he might bring them bound to Jerusalem: 'as he journeyed, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying, Saul, Saul, why persecutest thou me? And he said, who art thou Lord? and the Lord said, I am Jesus whom thou persecutest!' Being convinced of his sin, he was struck blind, in which state he remained three days, and neither eat, nor drank. *Ananias* a disciple was now commanded in a vision to go and speak to Saul, and to restore his sight. On his arrival he laid his hands on Saul, who received his sight, was filled with the Holy Ghost, and was baptized. Saul stayed a few

460. What was the success of the Church after the general persecution in which Saul was so conspicuous?
461. What were the circumstances of Saul's conversion? Who baptized him? What happened to Saul at Damascus? at Jerusalem?

days in Damascus, and preached Christ in the Synagogues: the Jews were confounded, and laid wait to kill Saul, but the disciples let him down from the walls of Damascus in a basket, and he escaped to Jerusalem. Saul here desired to associate with the disciples, but they knowing his former character, avoided him, until Barnabas brought him to them, and explained his conversion. In Jerusalem Saul now spoke boldly in the name of Jesus, and disputed with the Hellenistic Jews (the Grecians); but these endeavouring to slay him, the disciples took Saul to Cæsarea, and sent him thence to his own city, Tarsus.

Acts ix. 31—43.—A. D. 41.

462. *Peter cures Eneas;—raises Tabitha.*—The Church was now at rest, and considerably multiplied; and all Judæa, Samaria, and Galilee, walked in the fear of the Lord. Peter was travelling about, and at length came to Lydda, where he cured *Eneas* of palsy in the name of Christ, having suffered from it eight years; in consequence of this, all that dwelt in Lydda, and Saron, believed. Peter next proceeded to Joppa, where he raised to life a woman named *Tabitha* (*Dorcas*), celebrated for her good works, and alms deeds: and it was known throughout all Joppa, and Peter remaining there several days, many believed in the Lord.

Acts x.—A. D. 41.

463. *Conversion of Cornelius.*—While Peter was at Joppa, an Angel appeared to a certain man named *Cornelius*, a centurion living at Cæsarea, who was a devout man, and noted for his alms deeds, and after informing him, ‘Thy prayers and thine alms are come up for a memorial before God,’ he directed him to send for Peter, to instruct him in the way of salvation. While the messengers were journeying, Peter had a remarkable vision or trance of a vessel like a great sheet descending from heaven, containing all kinds of four-footed beasts, creeping things, and fowls; and he was directed to ‘Rise, kill, and eat.’ But Peter answered, ‘Not so, Lord! for I have never eaten anything that is common or unclean:’ a second time a voice said, ‘What God hath cleansed, that call not thou common.’ This was done thrice, and the vessel was received up again into

462. What miracles did Peter perform on Eneas, and on Tabitha? 463. What were the circumstances attending the conversion of Cornelius?

heaven; by this he was instructed how to treat the *Gentiles*. Peter returned with the messenger to Cæsarea, and after enquiring why *Cornelius* had sent for him; and receiving a satisfactory reply, he preached unto him Jesus as the Saviour of the world, and the Judge of quick and dead. While preaching, to the astonishment of those of the circumcision, the Holy Ghost descended upon *Cornelius*, and his Gentile company, and they spoke with new tongues, and magnified God. Peter then commanded them to be baptized in the name of the Lord.

Acts xi.—A. D. 42—3.

464. **Success of the Church:—Barnabas and Saul at Antioch.**—When it was told in Jerusalem that the Gentiles were admitted to the privileges of the Gospel, they of the circumcision contended with Peter, accusing him of having associated with the Gentiles; after relating the entire circumstances, the whole of the Church glorified God for having granted to the Gentiles repentance unto life. The Gospel had now spread as far as *Phœnice*, *Cyprus*, and *Antioch*; and a great number believed, and turned unto the Lord. The Church of Jerusalem sent *Barnabas* to Antioch at this period to assist in the dissemination of the Gospel there: from this place Barnabas went to Tarsus to bring back Saul to co-operate with him, and it was here at Antioch that the disciples were first called CHRISTIANS. Certain prophets, among whom was *Agabus*, now foretold the famine that would take place in the reign of Claudius; in consequence of which the disciples sent relief to their poor brethren in Judæa, by the hands of Barnabas, and Saul.

Acts xii.—A. D. 44.

465. **Persecution by Herod:—his death.** About this time, *Herod* began his persecution of the Church: he killed *James* the brother of John with the sword; and then imprisoned Peter. The Church offered up their prayers unto God in his behalf; and he was by an angel delivered out of prison. He came to the house of *Mary*, the mother of John Mark, and recounted to the disciples assembled there, how he was delivered. The keepers of the prison were examined, and because of Peter's escape, Herod com-

464. What was the success of the Church shortly after the conversion of Cornelius? Where were the disciples first called '*Christians*?' 465. What was the persecution of Herod? Who suffered? How came Herod by his death?

manded them to be put to death. The king becoming angry with the people of Tyre and Sidon, their submission appeased his wrath. Herod then made an oration to them, which was received with such idolatrous flattery and applause, that 'immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten up of worms.' The word of God now grew and multiplied, and Barnabas and Saul having fulfilled their mission to Jerusalem returned to Antioch, taking with them *John*, whose surname was *Mark*.

Acts xiii.—A. D. 45.

466. *Barnabas and Saul separated for the work.*—At this period, while certain prophets and teachers were ministering unto the Lord at Antioch, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them:' and when they had fasted and prayed, they laid their hands on them, and sent them away. *Saul*, afterwards called *St Paul*, now proceeded, accompanied by Barnabas and Mark, on his *First Apostolic Journey*, A. D. 45.

The subsequent chapters (xiii—xxviii.) of the '*Acts*' being occupied with the life of *St Paul* up to his imprisonment in Rome, A. D. 63, the history will be found contained in *paragraphs* 180.—185, *page* 100 &c.

466. How came Barnabas and Saul separated for the ministry? When did Saul set out on his first Apostolic Journey? Who accompanied him?

PART IV.

AN HISTORICAL INDEX

OF ALL THE PERSONS, PLACES, &c., MENTIONED
IN THE NEW TESTAMENT,

*And of the most important Critical Matter contained in
this work.*

467. AARON ('Ααρων, a teacher, a hill) the brother of Moses; a progenitor of Elizabeth, the wife of Zacharias, *Luke* i. 5;—the Israelites' request of him in the wilderness; *Acts* vii. 40;—his priesthood compared with Christ's. *Heb.* v. 4; vii. 11;—his rod that budded; *ib.* ix. 4.

468. ABADDON (*Heb.*), or APOLLYON (*Gr.* 'Απολλύων), 'The Destroyer;' the name of the angel of the bottomless pit, or king of the Apocalyptic locusts under the fifth trumpet. *Rev.* ix. 11.

469. ABEL ('Αβελ, *mourning, vanity, vapour*), murdered by his brother Cain. His blood alluded to by our Lord, *Matt.* xxiii. 35; *Luke* xi. 51.—his better sacrifice, *Heb.* xi. 4.—the blood of his sacrifice speaks. *Heb.* xii. 24.

470. ABIA ('Αβια, *will of the Lord*), called also *Abijam*, son of Rehoboam, and a progenitor of our Lord. *Matt.* i. 7.

471. ABIATHAR ('Αβιάθαρ, *excellent father*), high-priest when David eat the shew-bread. *Mark* ii. 26.

467. What is said of Aaron in the New Testament? 468. Who is Abaddon, or Apollyon? 469. What allusion is made to Abel in the New Testament? 470. 471. What is said of Abia? and of Abiathar in the New Testament?

472. ABILENE ('Αβιληνή, *weeping, mourning*), a small region of Syria between mounts Libanus and Anti-Libanus; and of which Lysanias was tetrarch. *Luke* iii. 1.

473. ABIUD ('Αβιουδ, *father of praise*), son of Zerubabel, and a progenitor of Christ. *Matt.* i. 13.

474. ABOMINATION of *Desolation*. The Roman army besieging Jerusalem; of which the ensigns and images were brought into the Temple, and placed over against the eastern gate where the Romans sacrificed to them. *Matt.* xxiv. 15; *Luke* xxi. 20, 21; *Dan.* ix. 27; xii. 11.

475. ABRAHAM ('Αβρααμ, *father of a great multitude*), a progenitor of Christ. *Matt.* i. 1. Our Lord rebukes the Jews for boasting of Abraham as their Father. *John* viii. 37—58; *Matt.* iii. 9; *Luke* iii. 8. 34;—who of his seed are the true Church. *Gal.* iii. 7. 18. 29; iv. 22.—justified by faith. *Rom.* iv. 1—22; *Heb.* xi. 8. 17.—proved by his works. *James* ii. 21—23. Also alluded to in *Luke* i. 55. 73; iii. 34; xiii. 28; xvi. 23, 24. 30; xix. 9; *John* viii. 33; *Acts* vii. 2; xiii. 26; *Rom.* ix. 7; xi. 1; 2 *Cor.* xii. 22; *Heb.* ii. 16; vi. 13; vii. 1. 2.

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476. ACELDAMA, ('Ακελδαμα, *the field of blood*), the field bought with the thirty pieces of silver that betrayed our Lord, and assigned to be a burial place for strangers. The earth used to be dug from it to make earthenware, hence it was called the '*Potter's Field.*' *Matt.* xxvii. 7—10. And because the inhabitants dried their clothes there, it was named the '*Fuller's Field.*' *Acts* i. 19. It was outside the southern wall of Jerusalem.

477. ACHAIA, a province in the south of Greece, comprising the northern portion of the Peloponnesus, and of which *Corinth* was the capital. *Acts* xviii. 1; xix. 21. Sometimes it meant the whole region of Greece north of the Peloponnesus. 2 *Cor.* xi. 10.

478. ACHAICUS, ('Ακαϊκος, *sorrowing*), a disciple of St Paul's. 1 *Cor.* xvi. 17.

479. ACHAZ, or *Ahaz*, ('Αχαζ, *taking, seeing*), son and successor of Jotham, king of Judah, and a progenitor of our Lord. *Matt.* i. 9.

472. Where was Abilene? 473. Who was Abiud? 474. What is the meaning of the 'Abomination of Desolation?' 475. What mention is made of Abraham in the New Testament? 476. What is the Aceldama? 477. Where is Achaia? 478. Who was Achaicus? 479. Achaz?

480. ACHIM, (Ἀχείμ, *rising again, confirming*), mentioned in the genealogy of our Lord. *Matt.* i. 14.

481. ACTS OF THE APOSTLES, the history of the infant Church for *thirty years* after Christ's death, written by St Luke. It begins with the ascension of our Lord A. D. 33. *Acts* i. 3—11., and concludes with St Paul's first arrival in Rome, a prisoner two whole years for the Gospel. A. D. 63. *ch.* xxviii. 30, 31. The first part of 'The Acts' is chiefly occupied with the life of *St Peter*, and the latter part with that of *St Paul*; yet many important incidents respecting St Paul have been found omitted, which his Epistles supply to us.—See also *pages* 56. 80.

482. ADAM (Ἀδάμ, *red earth*), our first parent, and in him we all fell. *Rom.* v. 12—19; *1 Cor.* xv. 21, 22; *1 Tim.* ii. 13, 14.—a type of Christ, who is the second Adam. *1 Cor.* xv. 45.—and a progenitor of Christ. *Luke* ii. 38.

483. ADDI, (Ἀδδὶ, *witness, traveller*), mentioned in the genealogy of our Lord. *Luke* iii. 28.

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484. ADRAMYTTIUM (Ἀδραμύττιον, *mansion of death, a commonalty*), a maritime town of Asia Minor, at the foot of mount Ida, opposite Lesbos; famous for its shipping trade: a vessel from which conveyed St Paul to Rome. *Acts* xxvii. 1, 2.

485. ADRIA, the *Adriatic Sea*, including the Ionian, and Sicilian seas, and the waters washing the western side of Crete. *Acts* xxvii. 27.

African Recension *page* 14

486. AGABUS (Ἀγαβος, *a locust, a father's feast*), a prophet who foretold the famine in the reign of Claudius in A. D. 44. *Acts* xi. 28.—and the imprisonment of St Paul by the Jews. *Acts* xxi. 10.

481. *What is the first event related in 'The Acts;' and what, the last; and what is the probable interval of time between them?* [d] *With which Apostle's history is the early part of 'The Acts' chiefly engaged, and with which, the latter part?* [d] *Can it be proved that many important incidents befel St Paul which are not recorded in 'The Acts?'* [d] *Where are they to be found?* [d] 482. *Is Adam referred to in the New Testament?* 484. *Where was Adramyttium?* 485. *What is understood by Adria?* 486. *Who was Agabus?*

487. AGAPE (*ἀγάπη*, *friendship, love*), a kind of religious feast, or feast of charity, *Jude* 12., called a '*love feast*;' at which all the poor were invited at the charge of the rich as a mark of mutual love; and was generally held just before the Sacrament of the Lord's Supper. *1 Cor.* xi. 20—22; *Acts* ii. 46; vi. 2: in token of their friendship they saluted each other with a kiss. (*φίλημα ἀγάπης, or ἁγίου*). *Rom.* xvi. 16; *1 Pet.* v. 14. Abuses, however, having crept into them, these assemblies were in after times discontinued.

AGAR. See HAGAR.

488. AGRIPPA (*Ἀγρίππας sick, sorrowful*), or *Herod Agrippa II.*, was the son of Herod Agrippa the grandson of Herod the Great; he was a favourite of Claudius's in whose court he continued some time, and having obtained from the Emperor the provinces of Gaulanitis, Trachonitis, Batanæa, Paneas, and Abilene lately held by Lysanias, he left Rome about A. D. 53. When Festus arrived as governor of Judæa, Agrippa went to Cæsarea to salute him A. D. 60. and there, in company with his sister Bernice, he heard St Paul, and 'almost' became a Christian. *Acts* xxv. 13. 22. 26; xxvi. 1—32. Nero added other districts to his rule; and when the Jews rebelled against Rome A. D. 66., Agrippa united with the Roman power, led his forces against Jerusalem, and after the taking of which in A. D. 70. he retired to Rome, where he died. A. D. 90.

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489. ALEXANDER (*Ἀλέξανδρος, helper of men, strong, virtuous*),—(1) a son of Simon who carried our Lord's cross. *Mark* xv. 21.

— (2) lately High-priest, and among those who examined Peter, and John, when brought before the Sanhedrim for healing the man lame from his birth at the gate called 'Beautiful.' *Acts* iv. 6.

— (3) a Jew of Ephesus, who encouraged the tumult raised by Demetrius, *Acts* xix. 33.; and who is thought to be the copper-smith who did St Paul 'much harm.' *2 Tim.* iv. 14; and who 'made shipwreck concerning the faith.' *1 Tim.* i. 19, 20.

490. ALEXANDRIA (*Ἀλεξάνδρεια, irritation, prohibi-*

487. What were the Agape, or Love feasts? 488. Who was Agrippa? 489. Who were the Alexanders mentioned in the New Testament? 490. How is Alexandria connected with the New Testament history? *By whom was the Church of Alexandria founded?* [H. Q.]

tion), a celebrated city in Egypt founded by Alexander the Great (B. C. 332.), whence its name, and colonized by him with Greeks, and Jews. It was the capital of Egypt under the Ptolemies, whose encouragement of learning brought hither the most celebrated philosophers of the east, as well as of Greece and Rome; whence it became the hot-bed of Gnosticism, and other heresies. It was the Alexandrine Jews who persecuted Stephen. *Acts* vi. 9.—*Apollos* was born here; *ib.* xvii. 24. — and in a ship of Alexandria St Paul was taken to Rome. *ib.* xxvii. 6. *Mark*, the Evangelist, after the death of St Peter, is said to have retired into Egypt, and founded a Christian Church in this city. *Euseb.* Ec. H. II. 16: *Epiphan.* Hist. 51. 6.

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Allegory, a figurative mode of speech:—as representing the two covenants by Hagar, and Sarah. *Gal.* iv. 24—31. See page 42.

Allegorical Interpretation pages 43, 44

491. ALPHÆUS (Ἀλφαῖος, *the thousand, learned*),—(1) the father of St Matthew or Levi; *Mark* ii. 14.

— (2) one of the Apostles, and the father of James the Less, *Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 15; *Acts* i. 13. and husband of Mary the sister of the mother of our Lord; he is thought to be the same with Cleophas, *Luke* xxiv. 18; *John* xix. 25., the latter being his Syriac or Hebrew name, and Alphæus his Greek name.

Alter's Greek Testament page 30

492. AMEN (Ἀμην, *verily*), 'it is true.' *John* iii. 3. 5. &c.—'All the promises of God are Amen (*true*) in Christ, 2 *Cor.* i. 20.—A name of Christ. *Rev.* iii. 14.

493. AMINADAB (Ἀμιναδαβ, *a free people*), son of Aaron, and father of Naason, and of Elisheba the wife of Aaron, and one of the progenitors of our Lord. *Matt.* i. 4. *Luke* iii. 33.

494. AMON, (Ἀμὼν, *faithful*), son and successor of Manasseh king of Judah, and a progenitor of our Lord. *Matt.* i. 10.

495. AMOS, (Ἀμὼς, *a burden, mighty*), mentioned in the genealogy of our Lord. *Luke* iii. 25.

491. Who were the Alphauses mentioned in the New Testament? 492. What is the meaning of 'Amen?' 493. Who was Aminadab? 494. Amon? 495. Amos?

Ammonian Sections page 62

496. AMPHIPOLIS (Ἀμφίπολις, *a city surrounded*), a city of Macedonia, called also Chrysopolis, through which St Paul and Silas passed on their way to Thessalonica after their escape from imprisonment at Philippi. *Acts* xvii. 1. It is said that St Paul did not stay at Amphipolis, because there was no synagogue there.

497. AMPLIAS (Ἀμπλίᾱς, *make more*), a disciple alluded to by St Paul, *Rom.* xvi. 8; and said to have been afterwards bp. of Odyssepolis in Mæsia.

498. ANANIAS (Ἀνανία, *the cloud of the Lord*),—(1) a son of Nebedæus, and a high-priest of the Jews, A. D. 59. When St Paul was brought before him by Claudius Lysias, his ignominious treatment of the Apostle met with a very severe rebuke from St Paul, who excused himself by alleging that he was ignorant of his office. *Acts* xxiii. 1—5. (See page 105.) He went to Cæsarea to accuse St Paul before Felix. *Acts* xxiv. 1.; and at last was killed by a seditious faction, headed by his own son, at the commencement of the Jewish wars.

— (2) one of the first Christians of Jerusalem; but from attempting in conjunction with his wife *Sapphira* to defraud the Apostles, and lie to the Holy Ghost, they were both struck dead at Peter's feet. *Acts* v. 1—5. (See p. 245.)

— (3) a disciple of Christ at Damascus, directed by the Lord in a vision to visit Saul, who had just arrived in the city after his conversion. *Acts* ix. 10. Knowing Saul's late proceedings he was afraid (*ver.* 13.); but being a second time enjoined, he proceeded, and after restoring his sight, baptized him, *ver.* 15—20; *Acts* xxii. 12; he is thought to have been one of the *seventy* disciples, and to have become bishop of Damascus, in which city he died a martyr.

499. ANATHEMA, (1) ἀνάθεμα, that which is *devoted to destruction, accursed*, i. e. separated from the Church, and from Christ. *Rom.* ix. 3; 1 *Cor.* xii. 3; xvi. 22.

— (2) ἀνάθημα, that which is *devoted to or set apart* for God's service; as the gifts, ornaments, utensils, and vessels of the Church. *Luke* xxi. 5.

500. ANDREW (Ἀνδρέας, *strong man*), one of the twelve

496. Where was Amphipolis? 497. Who was Amplias? 498. Who are the Ananiases mentioned in the New Testament? 499. What are the senses of Anathema? 500. Who was St Andrew? *Whither did his preaching extend?* [a]

Apostles, was a native of Bethsaida in Galilee, and the brother of Simon Peter, and at first a disciple of John the Baptist. He followed our Lord, and introduced to Him his brother Simon, *John* i. 35—42.; after which he was called to be a disciple. *Matt.* iv. 18; *Mark* i. 29; *Acts* i. 13. At the miracle of feeding five thousand, he informed Christ of the number of loaves and fishes a lad among the multitude possessed, *John* vi. 8, 9.; at a subsequent period he introduced the Greeks to the notice of our Lord, *John* xii. 22.; and he was among the other disciples who enquired of Jesus the signs of the times, *Mark* xiii. 3. After the ascension of Christ, Andrew is said to have preached the Gospel to the Scythians, and to have been martyred on a transversed cross \times at Patræ in Achaia by order of Egæus the proconsul: whence St Andrew's cross.

501. ANDRONICUS (*Ἀνδρονίκος*, a victorious man), a fellow labourer, and fellow prisoner of St Paul's. *Rom.* xvi. 7.

502. ANNA (*Ἄννα*, gracious, merciful), a prophetess, the daughter of Phanuel of the tribe of Asher, and a widow of 84 years of age: coming into the temple at the presentation of the Lord, where Simeon was offering up his hymn of thanksgiving, she also gave thanks unto God, and spake of the Lord to all that looked for redemption in Jerusalem. *Luke* ii. 36—38.

503. ANNAS (*Ἄννας*, answering, merciful, afflicting), called also *Ananus* by Josephus, was high-priest of the Jews under Quirinus, the governor of Syria; he was deprived by Valerius Gratus the successor of Quirinus; still, however, retaining the title of high-priest; and when his son-in-law Caiaphas (or Joseph) obtained the dignity a few years after, which he held from A. D. 26. to A. D. 35., Annas acted as his sagan or deputy, and possessed considerable influence both over his son-in-law, and over the people. Our Lord when betrayed was brought before him; *Luke* iii. 2; *John* xviii. 13—24; and at a subsequent period he encouraged the persecution of the Apostles. *Acts* iv. 16.

Annunciation, the..... page 167

Antanaclasis, page 39

Ante-Hieronymian Version, page 17



501. Who was Andronicus? 502. Who was Anna?
what is said of her? 503. Who was Annas?

504. ANTI-CHRIST, a person or power opposed to Christ: the man of sin whose appearance was foretold by St Paul, *2 Thess.* ii. 3; *1 Tim.* iv; and declared by St John to have already come; *1 John* ii. 18. 22; iv. 3; 2. *ib.* 7. (See page 135.).

505. ANTIOCH (*Ἀντιόχεια*, for or against a waggon), (1) the capital of Syria, founded by Seleucus Nicanor, B. C. 301. and named Antioch in honor of his father, Antiochus. It was the birth place of *St Luke*, and *Theophilus*; and here Paul and Barnabas preached, *Acts* xi. 19, 20. 22; xiv. 26; xv. 22. 35; *Gal.* ii. 11. It is also noted as the first place where the disciples of our Lord were called CHRISTIANS. *Acts* xi. 26. It subsequently suffered much from earthquakes, and is now but a trifling place, known as *Antakia*.

— (2) the capital of Pisidia in Asia Minor, where Paul and Barnabas preached, but from which they were driven out by a tumult of the Jews. *Acts* xii. 14; *2 Tim.* iii. 11.

506. ANTIPAS (*Ἀντίπας*, for, or against all), a martyr for the Gospel mentioned in *Rev.* ii. 13. and said to have been bp. of Pergamos, where he met his death.

ANTIPAS HEROD. See HEROD.

507. ANTIPATRIS (*Ἀντιπατρις*, for or against a father), a small town on the road from Jerusalem to Cæsarea, rebuilt by Herod, and so called in honor of his father Antipater; about 18 miles from Joppa, and 40 from Jerusalem. St Paul passed through it when taken a prisoner to Cæsarea. *Acts* xxiii. 31.

Anti-Type page 44

508. APELLES (*Ἀπελλης*, expelling), a disciple commended by St Paul, *Rom.* xvi. 10., and said to have become bp. of Heraclea.

509. APOLLONIA (*Ἀπολλωνία*, destruction), a city of Macedonia between Amphipolis and Thessalonica: through which St Paul passed when going to the latter place from Philippi. *Acts* xvii. 1.

510. APOLLOS (*Ἀπολλῶς*, a destroyer), a Jew of Alexandria, learned in the Scriptures, and an eloquent preacher

504. What is the meaning of Anti-Christ? 505. Where are the Antiochs mentioned in the New Testament? 506. Who was Antipas? 507. Where was Antipatris? 508. Who was Apelles? 509. Where was Apollonia? 510. Who was Apollos? [Q.]

of the Gospel; first at Ephesus, where he arrived in the absence of Paul about A. D. 57. and at which time he was only acquainted with John's baptism, yet still with the truth that Jesus was the Messiah, *Acts* xviii. 24; but he became better informed from the teaching of Aquila, and his wife Priscilla, *ib.* 25—28.; after which he went to Corinth, where his eloquence produced such an effect as to create a party in the Corinthian Church, which St Paul cautioned those believers to guard against, and not to boast themselves as disciples either of Paul, or of Apollos, or of Cephas, *but of Christ.* *1 Cor.* i. 12; iii. 4—6. He subsequently left Corinth for Ephesus to meet St Paul, who particularly urged him to return to Corinth. *1 Cor.* xvi. 12.; after which out of regard for him the Apostle recommended him to the friendly consideration of Titus. *Tit.* iii. 13. What ultimately became of him is not known; some say he retired to Crete; others, that he died bp. of Corinth; others, bp. of Duras, or of Colophon in Asia, or of Iconium in Phrygia.

511. APOLLYON, (*Ἀπολλούων, the destroyer*), the Greek term for *Abaddon*, the angel of the bottomless pit. *Rev.* ix. 11.

Aposiopesis page 39
Apostasy, the great page 135

512. APOSTLES, (*ἀπόστολος, a messenger*), those commissioned by Jesus Christ to preach the Gospel:—appointed; *Matt.* x. 1; *Mark* iii. 13; *Luke* vi. 13.—commissioned; *Matt.* x. 1; xxviii. 19; *Mark* xvi. 15.—sent forth; *Matt.* x. 5; *Mark* vi. 7; *Luke* ix. 1.—their power to bind, and loose; *Matt.* xviii. 18; *John* xx. 23.—to perform great works; *John* xiv. 12.—witnesses of our Lord's resurrection: *Acts* i. 22 —their sufferings; *1 Cor.* iv. 9.—will be false ones; *2 Cor.* xi. 13.—and were to 'tarry in Jerusalem until they were endued with power from on high.' *Luke* xxiv. 49. (For their names, see page 185.)

513. APOSTOLIC FATHERS, those Christian writers who lived at the same time with the Apostles: viz. Barnabas, Hermas, Clement of Rome, Ignatius, and Polycarp.

Apostolos page 7

511. Who was Apollyon? 512. What particulars can you mention in respect of the Apostles? *Till what time were they commanded to tarry in Jerusalem after Christ's Ascension?* [1] 513. *Who were the Apostolic Fathers?* [E. Q.]

514. APPHIA, (Ἀφφία, *bringing forth, increasing*), a Christian lady saluted by St Paul and said by Theodoret, Eucumenius, and Theophylact, to be the wife of Philemon. *Philem.* 2.

515. APPII-FORUM, (Ἀππίου Φόρου), a forum or market town built by Appius Claudius, about 50 miles from Rome. *Acts xxviii.* 15.

516. AQUILA, (Ἀκύλας, *an eagle*), a Jew, born at Pontus in Asia Minor, and who resided in Rome till the edict of Claudius compelled him with his wife Priscilla to quit that city; whence he retired to Corinth. While here, St Paul for some time took up his abode in his house, both being tent-makers, *Acts xviii.* 2. 26; and by the Apostle's teaching, Apollos and his wife were converted to Christianity. When St Paul left Corinth, Aquila and Priscilla accompanied him to Ephesus, where he left them to improve that church during his absence at Jerusalem. *1 Cor.* xvi. 19. They were instrumental in saving St Paul's life, *Rom.* xvi. 4; but whether it was when the Apostle was brought before Gallio at Corinth, *Acts xviii.* 12.; or in the tumult at Ephesus excited by Demetrius, *ib.* xix. 24., is not known. They subsequently went to Rome, as we find St Paul saluting them in his Epistle to the Romans, A. D. 58. *Rom.* xvi. 3.; and afterwards returned to Ephesus about A. D. 65; as he salutes them again in his Epistle to Timothy, who was then at Ephesus, *2 Tim.* iv. 19.: what became of them after this is not known.

Aquila, one who lived in the time of Hadrian, A. D. 117.—138.; his version of the Scriptures, See *pages* 6. 16.

517. ARABIA, an extensive country of Asia, lying between Syria, Palestine, the Arabian and Persian Gulfs, and the Indian Ocean. Its inhabitants are descended from the Ishmaelites, and some of them were in Jerusalem at the noted day of Pentecost, and heard the Apostles preach, *Acts ii.* 11.; thither St Paul retired after his conversion a short period for study and reflection; some indeed say for *three* years: he probably did not go far from Damascus. *Gal.* i. 17; *ib.* iv. 25.

Arabic Version of the Scriptures. *page* 19

518. ARAM (Ἀράμ, *highness deceiving*), a progenitor of Joseph, the husband of Mary. *Matt.* i. 3; *Luke* iii. 33.

519. ARCHELAUS (Ἀρχέλαος, *prince of the people*), the son of Herod the Great, by Malthace; on the death of his

514. Who was Apphia? 515. Where was Appii Forum? 516. Give an account of Aquila. 517. In what way is mention made of Arabia in the New Testament? 519. Who

father, the people proclaimed him king, but his brother Herod Antipas having disputed his title before Augustus, the Emperor allowed him only a half of his inheritance, and the title of Ethnarch instead of King. The cruelty of his government, however, lost him even that; after holding it but seven years, and on being called to Rome to answer for his mal-administration, he was banished to Vienne in Gaul, where he died. *Joseph. de Bell. II. c. 6.; Antiq. xvii. c. ult.* He was reigning in Judæa on the return of the Holy Family from Egypt. *Matt. ii. 22.*

520. ARCHIPPUS (*Ἀρχιππος, master of horses*), a teacher or deacon of the Church at Colosse. He is exhorted by St Paul to fulfil his duty. *Col. iv. 17.*—and subsequently saluted by him. *Philem. 2.*

521. AREOPAGUS, (*Ἄρειος Παγος, hill of Mars*), a tribunal or supreme council of magistrates in the middle of the city of Athens, on the summit of the Hill of Mars, whence its name, and opposite to the Acropolis or citadel, and before which St Paul was brought 'as a setter forth of strange gods.' *Acts xvii. 19—33.* It is said to have been instituted by Cecrops the founder of the city.

522. ARETAS (*Ἀρέτας, virtuous*, or from the Arabic *Al Harath*, a name common to Arabian Kings). A king of Arabia, including Damascus and the country round: he was father-in-law to Herod Antipas, against whom he levied war because of his repudiating his daughter. Aretas sanctioned the apprehension of St Paul, whose conversion excited the Jews against him, but he escaped from Damascus by being let down from the walls in a basket. *Acts ix. 23, 24.; 2 Cor. xi. 32, 33.*

523. ARIMATHEA (*Ἀριμαθαία, from Ramatha 'height'*), a town about 36 miles west of Jerusalem between Lydda and Joppa, where *Joseph* the counsellor lived, who begged the body of Jesus from Pilate. *Matt. xxvii. 57.; Mark xv. 43.; Luke xxiii. 50.; John xix. 38.* It is thought to have been the same place as Rama, or Ramatha.

524. ARISTARCHUS (*Ἀριστάρχος, best prince*), a Macedonian of Thessalonica, and a convert to Christianity: he was a companion of St Paul in many of his travels, and was almost killed in the riot at Ephesus, but made his escape with the Apostle, *Acts xix. 29.*; whom he thence accompanied into Greece, Asia (*ib. xx. 4.*), and finally to Rome (*ib. xxvii. 2.*); where he suffered imprisonment with

was Archelaus? 520. Who was Archippus? 521. What was the Areopagus? 522. Who was Aretas? 523. Where is Arimathea? 524. Who was Aristarchus?

the Apostle. *Col.* iv. 10; *Philem.* 24., and was beheaded at the same time.

525. ARISTOBULUS, (*Ἀριστοβουλος*, *best counsellor*), a disciple saluted by St Paul, and thought to have been the brother of Barnabas. *Rom.* xvi. 10.

526. ARMAGEDDON, (*Ἀρμαγεδδων*, *mount of the gospel, or of fruit, or of meeting*), a place referred to in *Rev.* xvi. 16. in which God will collect together His enemies for destruction. Some think it implies Mount Megiddo at the foot of Mount Carmel, which had been the scene of much slaughter, *Judg.* v. 19; *2 Kings* xxiii. 29.: others think it means some unknown, barren, and desert country, the abode of unclean spirits.

527. ARPHAXAD, (*Ἀρφαξάδ*, *healing*), a progenitor of Abraham, and of Christ. *Luke* iii. 36.

528. ARTEMAS, (*Ἀρτεμας*, *whole, sound*), a disciple of St Paul's sent to Crete in the place of Titus. *Tit.* iii. 12.

529. ASA, (*Ἀσά*, *a physician*), son and successor of Abijam on the throne of Judah, and a progenitor of our Lord. *Matt.* i. 7, 8.

530. ASIA, which in the New Testament implies ASIA MINOR, included the regions of Bithynia, Cappadocia, Caria, Cilicia, Galatia, Lycaonia, Lycia, Lydia, Mysia, Pamphylia, Paphlagonia, Phrygia, Pisidia, Pontus; and the islands of Cyprus, and Rhodes: also the *seven churches* of Ephesus, Laodicea, Pergamos, Philadelphia, Sardis, Smyrna, and Thyatira. *Acts* vi. 9; xvi. 6; xix. 10. 27. 31; xx. 16, 18; xxvii. 2; *1 Cor.* xvi. 19; *2 Cor.* i. 8; *2 Tim.* i. 15; *1 Pet.* i. 1.

Asiatic Recension page 14

531. ASSOS, (*Ἀσσος*, *drawing near to*), a sea-port town of Mysia, some say of Troas: whence St Paul proceeded with St Luke and others to Mitylene; Assos was about mid-way between the latter place and the city of Troas. *Acts* xx. 13, 14.

532. ASYNCRITUS, (*Ἀσυγκριτος*, *incomparable*), a disciple saluted by St Paul, and said to have become bp. of Hircania. *Rom.* xvi. 14.

Athanasius page 52

525. Who was Aristobulus? 526. What is implied by the word Armageddon? 528. Who was Artemas? 530. What regions are comprised in the New Testament under the term Asia? 531. Where was Assos? 532. Who was Asyncritus?

533. ATHENS, ('Αθηναί, *without increase, of Minerva*), a celebrated city of Greece, and the capital of Achaia, noted for its population, wealth, magnificence, philosophy, and the fine Arts; as well as for its idolatry. St Paul visited it, about A. D. 52., and 'preached unto them Jesus, and the resurrection.' The Epicureans, and the Stoics, after disputing with him, brought him before the judges of the Areopagus, accusing him of being 'a setter forth of strange gods.' St Paul defended himself, and having observed an altar bearing the inscription 'To the Unknown God,' he unfolded to them in a most powerful argument, the living and true God, whom they had hitherto been ignorant of. *Acts* xvii. 15—33. Many of his hearers were converted, among whom was Dionysius the Areopagite, who is said to have ultimately become bishop of Athens; also a woman named Damaris, and others, *ib.* 34. *Acts* xviii. 1; 1 *Thess.* iii. 1.

534. ATTALIA, ('Ατταλεια, *increasing*), a sea-port of Pamphylia, founded by Attalus, king of Pergamos, whence its name; hither Paul and Barnabas came from Perga, and preached the Gospel about A. D. 47. *Acts* xiv. 25.

Augustan Cohort, page 80

535. AUGUSTUS CÆSAR, (*Octavius*) Emperor of Rome, in the 40th year of whose reign, A. U. C. 750; B. C. 4. JESUS CHRIST was born at Bethlehem, in Judæa: reckoning, that is, from his alliance with Antony and Lepidus in the Triumvirate, B. C. 43. He commanded the enrolment to be made, which brought Joseph and Mary to Bethlehem. *Luke* ii. 1. *Acts* xxv. 21. 25; xxvii. 1.

Authenticity of the Scriptures page 51

Authorized Version of the Bible pages 33, 35

536. AZOR, ('Αζωρ, *helper, entry*), mentioned in the genealogy of our Lord. *Matt.* i. 13, 14.

537. AZOTUS, ('Αζωτος, *inclination, leaning*), in Hebrew, and in the Old Testament, *Ashdod*: a city 30 miles north of Gaza, on the Mediterranean, where Philip was found after baptizing the Ethiopian eunuch. *Acts* viii. 40.

Babylon. *Matt.* i. 11. 17; *Acts* vii. 43; 1 *Pet* v. 13; *Rev.* xvi. 19; xvii. 5; xviii. 10. 21. page 157

538. BALAAM (Βαλαάμ, *ancient of the people, or their*

533. What is there in the New Testament connected with Athens? 534. Where is Attalia? 535. How is Augustus Cæsar connected with New Testament history? 537. Where is Azotus? 538. What is said of Balaam in the New Testament?

destruction), a prophet or seer of Edom, was the son of Beor (or Bosor, 2 *Pet.* ii. 15.), living at Pethor in Mesopotamia: when called on by Balak, king of Moab, to curse the Israelites, God interceded, and restrained him, and even caused the ass on which he rode to speak and warn him. The desire of *gain*, however, urged him on, yet God compelled him to bless, and not to curse the Israelites. His disobedience and error in running greedily after *reward* are alluded to by St Peter, (2 *Pet.* ii. 15.), and by St Jude (*ver.* 11.); and his doctrine of eating things offered to idols, and of fornication, which he taught Balak to cause the children of Israel to fall, is mentioned by Christ. *Rev.* ii. 14.

539. BAPTISM appointed; *Matt.* xxviii. 19, 20; *Mark* xvi. 15, 16.—Christ submitted to it. *Matt.* iii. 13—15. *Luke* iii. 21.—and adopted it. *John* iii. 22; iv. 1, 2. Water in. *Acts* viii. 36; x. 47.—Regeneration in. *John* iii. 3, 5, 6. *Rom.* vi. 3, 4, 11.—Remission of sins by. *Acts* ii. 38; xxii. 16.—but one, *Eph.* iv. 5.—of three thousand, *Acts* ii. 41.—Of Lydia and family. *Acts* xvi. 15.—Of the jailor, and all his family. *ib.* 33.—Of the household of Stephanas. 1 *Cor.* i. 16.—Of men, and women. *ib.* viii. 12.—Of Simon Magus. *ib.* viii. 13.—Of the eunuch, *ib.* viii. 38.—Of Saul, *ib.* ix. 37.—Of Cornelius and his friends, *ib.* x. 47, 48.—Is into one body, *Rom.* xii. 13.—Into Christ's death. *ib.* vi. 3, 4.—Typified in the cloud and the sea. 1 *Cor.* x. 2; in the ark. 1 *Pet.* iii. 20, 21. *into acute sufferings.* *Matt.* xx. 22; *Mark* x. 38, 39; *Luke* xii. 49, 50. *with the Holy Spirit,* *Matt.* iii. 2; *Acts* i. 5; xi. 15, 16.

540. BAR, in the composition of names, implies the 'son of:' as *Bar-Jesus*, son of Jesus; *Bar-jonas*, son of Jonas.

541. BARABBAS, (*Βαραββᾶς*, *son of confusion*), a thief and murderer, released instead of Jesus. *Matt.* xxvii. 17, 21; *Mark* xv. 11; *Luke* xxiii. 18; *John* xviii. 40.

542. BAR-JESUS, (*Βάρ Ἰησοῦς*, *son of Jesus*), a Jewish magician of the island of Cyprus (Crete); who, trying to prevent Sergius Paulus, the pro-consul, from embracing Christianity at the preaching of Barnabas, and Paul, was severely rebuked, and struck blind by St Paul. *Acts* xiii. 6—11. St Luke gives him the Arabic name of *Elymas*, which means the *sorcerer*. (*ib.* 8.).

543. BAR-JONA, (*Βάρ Ἰωνᾶ*, *the son of a dove, or of*

539. *What are the chief texts connected with Baptism in the New Testament?* [P] 540. *What is the import of the prefix Bar-?* 541. *Who was Barabbas?* 542. *Who was Bar-Jesus?* 543. *What is the meaning of Bar-Jona?*

Jonas), an appellation given to St Peter, indicating him to be the son of Jona, or Jonas. *Matt.* xvi. 17.; *John* i. 42; xxi. 17.

544. BARNABAS, (*Βαρνάβας, son of consolation*), a surname given to *Joses*, a Levite of the island of Cyprus, and probably after his conversion, when he sold his possessions, and laid the money at the Apostles' feet, *Acts* iv. 36. He is said to have studied under Gamaliel, when he acquired an intimacy with Saul, which will account for Barnabas introducing him to the Apostles as lately converted to Christianity, when they avoided him at the time he visited Jerusalem because of his former hatred to the cause, A. D. 37. *Acts* ix. 26, 27. Barnabas five years after was sent by the Apostles to Antioch, to strengthen the disciples there, (*ib.* xi. 22.); and finding the numbers increasing, he went to Tarsus, and brought back Saul to assist him. (*ib.* 25.). He next in company with Saul took to Jerusalem the subscriptions of the brethren of Antioch for the poor saints in Judæa, A. D. 44. (*ib.* 30.); and when they had returned, having his nephew John Mark with him, (*ib.* xii. 25.), he and Mark afterwards accompanied Saul on his first *Apostolic Journey*. A. D. 45. (*ib.* xiii. 1, 2, 50.); while at Lystra, Barnabas was taken for *Jupiter*, (*ib.* xiv. 12.); at length they returned to Antioch; shortly after, Barnabas with St Paul and Titus were sent to Jerusalem to consult the Apostles on the subject of circumcision *ib.* xv. 2. 12; *Gal.* ii. 1.), and Barnabas, with Silas and others, took back the decision of the Council. A. D. 50-1. It was not long, however, before he was led by St Peter into some error on this very point, which brought upon him the reproof of St Paul. *Gal.* ii. 1. 9. 13. And at the next journey of the latter, St Paul having objected to Mark accompanying them, Barnabas separated from him, and journeyed with his nephew to Cyprus. *Acts* xv. 35 — 39. This step did not lose him the friendship of St Paul, for the Apostle makes kind mention of him in his Epistle to the Corinthians. *1 Cor.* ix. 6. What became of Barnabas after this is not known; according to Baronius he was stoned to death at Salamis, in Cyprus. (*Cave.*) An *Epistle* still extant has been ascribed to Barnabas, which Clemens Alex., Origen, and Jerom, consider genuine: it was written probably soon

544. State what is known in respect of Barnabas? *on what occasion did St Paul and Barnabas disagree?* [h] *Can you show from a passage in St Paul's writings that this disagreement was not lasting?* [h]

after the destruction of Jerusalem. (A. D. 70.). See *Anal. of Eccl. Hist.* p. 86.

545. BARSABAS, (*Βαρσαβᾶς*, son of rest, or of the oath), —(1) surnamed *Justus*, the unsuccessful candidate for the Apostleship vacant by the falling away of Judas Iscariot, *Acts* i. 23.; the lot fell upon Matthias. *ib.* 26. He is said to have been one of the Seventy.

— (2) the surname of *Judas*, one of the chief disciples of Jerusalem, sent with Barnabas, and Silas, to Antioch, to carry the decree of the Council. *Acts* xv. 22.

546. BARTHOLOMEW, (*Βαρθολομαῖος*, a son that suspends the waters, son of Ptolemy), one of the twelve Apostles *Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 14; *Acts* i. 13., and supposed to be the same person as *Nathanael*, *John* i. 45—49. Very little is known of him; he is considered to have preached the Gospel in Arabia Felix, Persia, and India; and to have died a martyr at Albanopolis.

547. BARTIMÆUS, (*Βαρτιμαῖος*, son of blindness), the son of Timæus, a blind beggar of Jericho, cured by our Lord. *Matt.* xx. 29; *Mark* x. 46.

548. BEELZEBUB, or *Belzebul*, (*Βεελζεβούλ*, lord of flies). the same as Baalzebub, a name of the Phenician idol, worshipped at Ekron, and said to preserve the people from the flies or mosquitoes with which that region was troubled: — but why applied by the Jews in our Saviour's time to Satan 'the prince of the devils' is not known. *Matt.* x. 25; xii. 24; *Mark* iii. 22; *Luke* xi. 15—19.

Bengel's system of criticism, page 13;—His Greek Testament

..... page 28

Bentley's Phileleutherus Lipsiensis..... page 27

549. BEREA, (*Βεῤῥῶα*, *Βερέα*, heavy), a city of Macedonia, where St Paul preached with much success on leaving Thessalonica. *Acts* xvii. 10—14; xx. 4.

550. BERNICE, (*Βερνίκη*, the weight of victory), daughter of Agrippa I., king of the Jews, and sister of Agrippa II., with whom she eventually lived in incest. She first was married to Mark, son of Alexander Lysimachus, alabarch of Alexander; afterwards to her own uncle Herod, king of Chalcis; and at his death, to Polemon, king of Pon-

545. What persons are mentioned in the New Testament of the name of Barsabas? 546. Who was Bartholomew? 547. Who was Bartimæus? 548. What is the meaning of Beelzebub? 549. What is known respecting Berea? 550. Who was Bernice?

tus. It was not long, however, before she quitted her last husband, and returned to her brother Agrippa, with whom she lived as just observed. Bernice was with Agrippa at Cæsarea staying with Festus, and when St Paul was brought before him. *Acts* xxv. 13—27; xxvi. 30.

551. BETHABARA. (Βηθαβάρᾳ, *house of passage*), a village beyond Jordan at the common *ford* of that river where John baptized. *John* i. 28. It is by some critics considered the same as *Bethania* or *Bethany*.

552. BETHANY (Βηθανία, *house of song*, or *affliction*), —(1) a town at the foot of the Mount of Olives, fifteen furlongs east of Jerusalem, on the road to Jericho, where Lazarus, and his sisters Martha, and Mary, dwelt. *Matt.* xxi. 17; *John* xi. 1. 18; xii. 1; also Simon, the Leper, at whose house Jesus was anointed. *Matt.* xxvi. 6, 7; *Mark* xi. 1. 12; and from the neighbourhood of which Christ ascended to heaven. *Luke* xxiv. 50.

— (2) also, a village on the east side of Jordan, the same as *Bethabara*.

553. BETHESDA, (Βηθεσδα, *house of mercy*), a celebrated pool near the sheep market in Jerusalem, having five porches round it, and noted for its medicinal virtues. *John* v. 2.

554. BETHLEHEM, (Βηθλεέμ, *house of bread*), a city of Judah, six miles south of Jerusalem on the road to Hebron. It was also called '*Bethlehem Ephratah*,' (*Mic.* v. 2.) to distinguish it from another Bethlehem in Zebulun, in lower Galilee, *Josh.* xix. 15; *Judg.* xii. 10. It is renowned as the birth-place of the SAVIOUR of the world, the LORD JESUS CHRIST. *Matt.* ii. 1. 5, 6. *John* vii. 42. It is also called '*the City of David*,' because David was likewise born here. *Luke* ii. 4—15. Herod put to death its male children of two years old and under. *Matt.* ii. 16.

555. BETHPHAGE, (Βηθφαγή, *house of figs*), a small village at the foot of the Mount of Olives between Bethany and Jerusalem, in the lands of which figs were cultivated. *Matt.* xxi. 1; *Mark* xi. 1; *Luke* xix. 29.

556. BETHSAIDA, (Βηθσαιδά, *house of fruits*).—(1) a town of Galilee on the western shore of the Lake of Tiberias (Sea



551. Where is Bethabara? 552. For what is Bethany noted? 553. Where is Bethesda? 554. For what is Bethlehem noted? 555. Where was Bethphage? 556. What is known of Bethsaida? How many places are there of this name?

of Galilee). The Apostles Peter, Andrew, and Philip, were of this place, *John* i. 44; xii. 21.; but as it profited not from our Lord's ministry, who frequently visited it, and even cured a blind man there; *Mark* viii. 22.: He denounced a woe against it. *Matt.* xi. 21.; *Luke* x. 13. Philip, the tetrarch, enlarged the town, and called it '*Julia*,' in honour of the daughter of the Emperor Augustus.

— (2) a town on the eastern side of the Lake of Tiberias in the district of Gaulanitis, over which Philip was tetrarch *Luke* iii. 1. To a desert-place near here Jesus retired at one time (*ib.* ix. 10.): and at a subsequent period He is said to have taken ship from this place to Capernaum. *Matt.* xiv. 22—34; *Mark* vi. 45; *John* vi. 17. This town was enlarged by Philip, and called '*Julius*,' for the same reason as the other Bethsaida.

<i>Beza's</i> Greek Testament	page 24
<i>Bezae</i> Codex	page 9
<i>Bible</i> , genealogy of the English	page 33
<i>Birch's</i> Greek Testament	page 30
<i>Bishop's Bible</i> , The.....	page 35

557. BITHYNIA, (*Βιθυνία*, *violent precipitation*), a province of Asia Minor, on the shore of the Euxine Sea, opposite to Constantinople, and some time under the government of Pliny. St Paul was anxious to visit it, but he was forbidden by the Holy Spirit, *Acts* xvi. 7. It is probable that St Peter christianized it, since it is one of the provinces to which he inscribes his first Epistle. *1 Pet.* i. 1.

558. BLASTUS, (*βλάστος*, *one who brings forth*), a chamberlain to Herod king of Judea. *Acts* xii. 20.

559. BOANERGES, (*Βοανεργες*, *sons of thunder*), a name given by our Lord to *James* and *John*, the sons of Zebedee. *Mark* iii. 17.; because of their requesting Christ to call down fire from heaven on certain villages of the Samaritans that had refused to entertain Him. *Luke* ix. 53, 54. The name was probably prophetic of their zeal and power in preaching the Gospel.

560. BOAZ, or *Booz* (*Βοός*, *strength*), son of Salmon and Rahab, and the husband of Ruth. A progenitor also of our Lord. *Matt.* i. 5; *Luke* iii. 32.

<i>Boernerianus</i> Codex	page 10
<i>Brittanicus</i> Codex	page 10
<i>Byzantine Recension</i>	page 13

557. Where was Bithynia? 558. Who was Blastus?
559. What is the meaning of Boanerges?

561. CÆSAR (Καῖσαρ, *cut* or *gash*); a general name applied to the Roman Emperors. *Matt.* xxii. 17. 21; *Mark* xii. 14. 17; *Luke* xx. 22; xxiii. 2; *John* xix. 12. 15; *Acts* xvii. 7; xxv. 8. 11. 21; xxvi. 32; xxvii. 24; xxviii. 19; *Phil.* iv. 22.—to Augustus; *Luke* ii. 1;—to Tiberius; *Luke* iii. 1;—to Claudius; *Acts* xi. 28.

562. CAIAPHAS. (Καϊάφας, *a searcher*), also named *Joseph*, was a Sadducee, and the high-priest of the Jews at the time of Christ's crucifixion. He was the son-in-law of *Annas* (or *Ananus*). He urged that Jesus should be put to death, *John* xi. 49; xviii. 13, 14. 24. 28.; and was the chief instrument in effecting it, *Matt.* xxvi. 3. 57; *Mark* xiv. 53; *Luke* iii. 2; xxii. 54; *Acts* iv. 6.

563. CAIN, (Καῖν, *possession*); the son of Adam, who killed his brother Abel: spoken of with censure. *Heb.* xi. 4; 1 *John* iii. 12; *Jude* 11.

564. CAINAN, (Καϊνᾶν, *possessor, one who laments*), mentioned in the genealogy of our Lord. *Luke* iii. 36, 37.

565. CALVARY, (κρανιον, *a scull, calvus, a bald pate*); *the place of a scull*, the same as the Hebrew word *Golgotha*; it was a little hill of a skull-like form north-west of Jerusalem, just without the walls, and upon which CHRIST was crucified. *Luke* xxiii. 33. Criminals were usually executed there, it is supposed.

566. CANA, (Κανᾶ, *zeal*); a town of Galilee in the tribe of Zebulun, 6 miles north-east of Nazareth, and 16 north-west of the Lake of Tiberias. Here our Lord performed His first miracle of turning water into wine, *John* ii. 1—11; and likewise His second, of healing a nobleman's son of Capernaum. *John* iv. 46—54; xxi. 2.

567. CANDACE (κανδάκη, *pure possession*) a queen of Ethiopia, whose eunuch was converted by Philip. *Acts* viii. 26.

Canon of the New Testament page 3

568. Canons for the government of the Church are thought to have originated in the decree of the Council

561. To whom is the term Cæsar applied in the New Testament? 562. Who was Caiaphas? 563. What is said of Cain in the New Testament? 565. What is the meaning of Calvary? 566. Where was Cana? and what miracles were performed there? 567. Who was Candace? 568. *Where in the New Testament are Canons thought to be recommended?* [Q]

of Jerusalem, *Acts* xv. 23—29; and to be recommended in *1 Cor.* iv. 17; xi. 2; *2 Thess.* ii. 15; iii. 6, &c.

569. CAPERNAUM, (*Καπερναύμ* and *Καφαρναύμ*, *city of comfort or consolation*; from *Caphar* 'village,' and *Nahum*, 'a comforter'); a town on the borders of Zebulun and Nephthalim, on the western shores of the sea of Galilee, and which our Lord made the usual place of His abode, hence called 'His own city;' *Matt.* iv. 13, 14; viii. 5; *Mark* i. 21; *John* ii. 12. — Here Christ performed many mighty works; *Mark* ii. 1—12; *John* iv. 46; iv. 17. 24. 59;—and from the great infidelity of the people denounced a woe against it; *Matt.* xi. 23; *Luke* x. 15.—In the neighbourhood was Matthew's 'receipt of custom,' whence he was called to be a disciple. *Matt.* ix. 1. 9. See page 183.

Capitula page 62

570. CAPPADOCIA, (*Καππαδοκία*, *an apple, a violet*); a region of Asia Minor, having Pontus on the north, the Euphrates on the east, Galatia on the west, and Lycaonia on the south. People from this country were in Jerusalem on the noted day of Pentecost, *Acts* ii. 9; and St Peter addresses his First Epistle to them amongst others. *1 Pet.* i. 1.

571. CARPUS, (*Κάρπος*, *fruit*): a convert of St Paul's living at Troas, with whom the Apostle left his cloak. *2 Tim.* iv. 13.

Catholic Epistles, the seven page 148

CEDRON, a brook in Palestine *John* xviii. 1., called also KIDRON, which see.

572. CENCHREA, (*Κεγχρεαί*, *millet*), the sea-port of Corinth whence St Paul sailed to Ephesus: *Acts* xviii. 18; and of which Phœbe was a deaconess. *Rom.* xvi. 1.

573. CEPHAS, (*Κηφᾶς*, *a stone*); the name given by our Lord to Peter. *John* i. 42; *1 Cor.* i. 12; ix. 5; xv. 5; *Gal.* ii. 9. See pages 153. 156.

Cerinthus, heresy of, page 87

574. CÆSAREA, (*Καισαρεία*, *bush of hair*); a maritime city on the shores of the Mediterranean, 62 miles north-west of Jerusalem, anciently the tower of Strato; when beautified

569. Where was Capernaum? *Derive Capernaum.* [d]
 570. Where is Cappadocia? 571. Who was Carpus?
 572. Where was Cenchrea? 573. Who was Cephas?
 574. Where was Cæsarea? Where was Cæsarea Philippi?
 Distinguish them.

and enlarged by Herod the Great, he named it *Cæsarea* in honor of the emperor Augustus; it was the place of residence of the Roman proconsul. Philip after baptizing the Ethiopian eunuch came here. *Acts* viii. 40. St Paul was brought hither by his friends when escaping from the tumult in Jerusalem on his first preaching the Gospel (*ib.* ix. 30.): he also visited it at other times during his journeys (*ib.* xviii. 22.); and when here, Agabus foretold his danger in Jerusalem (*ib.* xxi. 8—16.). St Paul was imprisoned here for two years (*ib.* xxiii. 23; xxv. 1. 4.). St Peter also came hither for the conversion of Cornelius, (*ib.* x. 24; xi. 11.) Here Herod was eaten up of worms, (*ib.* xii. 19—23.).

— PHILIPPI, a town near the source of the Jordan, about a day's journey from Sidon, and a day and a half from Damascus. It was beautified and almost rebuilt by Philip the tetrarch, who named it *Cæsarea* in honor of the emperor Tiberius, and *Philippi* was added to distinguish it from the other *Cæsarea*. Our Lord visited its neighbourhood, *Matt.* xvi. 13.; and while there, healed the woman troubled with an issue of blood. *Mark* viii. 27.

575. CHALDEANS, (*Χαλδαιοι*, *robbers, fields*); the people whence Abraham came. *Acts* vii. 4.

576. CHARRAN, (*Χορραν*, *a calling out*); the country of Mesopotamia, whence Abraham came, *Acts* vii. 2.

Chapters, division into;.....page 62

577. CHARGES to the clergy are supposed to be derived from our Lord's charge to the Twelve, *Matt.* x. 1, &c.; and to the Seventy, *Luke* x. 1. 12; and likewise from His last injunctions, 'Go ye, &c.' *Matt.* xxviii. 18. 20; *Mark* xvi. 15, 16; so from St Paul's charge to the elders of the church of Ephesus when at Miletus. *Acts* xx. 17. 35.

578. CHIOS, (*Χιος*, *open*), or Coos, an island off the coast of Asia Minor near Lesbos. St Paul passed it as he journeyed from Mitylene towards Samos. *Acts* xx. 15.

579. CHLOE, (*Χλόη*, *green herb*); a convert spoken of by St Paul. *1 Cor.* i. 11.

580. CHORAZIN, (*Χωραζιν*, *the secret*); a town near Capernaum on the western coast of the Sea of Galilee; against the inhabitants of which a woe was denounced by

575. Whence did Abraham originally come? 577. *What texts in the New Testament are thought to have suggested the delivery of Charges to the clergy?* [Q] 578. Where was Chios? 579. Who was Chloe? 580. Where was Chorazin?

our Lord on account of their impenitence. *Matt.* xi. 21; *Luke* x. 13.

581. CHRIST, (*Χριστος*, *anointed*); history of, *page* 164;—birth, 170;—baptism, 179;—circumcision, 171;—corner stone, 216;—crucifixion, 232;—divinity of proved by John, 88;—by St Paul in *Philippians*, 128;—in *Colossians*, 131;—genealogy, 165;—name explained, 180;—preaches to the spirits in prison, 158;—Son of David, 168;—twelve years old, 170.

CHRISTIANS, first so called at Antioch, *Acts* xi. 26. *page* 249
Chronological arrangement of the Books of the New Testament.....*page* 63

582. CHURCH (from *κυριακον*, *kuriakon*, a compound of *κυριου οικια*, the *Lord's House*. (*Euseb. Ec. H.* ix. 10.); whence the German *Kyrik* or *Kirche*, and the Scotch *Kirk*, also *Ecclesia* (*ἐκκλησια*), which is of the same import,— implies either (1) the whole body of Christians throughout the world. *Matt.* xvi. 18; *Eph.* i. 22; iii. 10; v. 23. 25. 27; *Col.* i. 18. 24;—(2) or a particular assembly or congregation *Acts* viii. 3; xi. 22; xiv. 23; in St Paul's *Epistles passim*; *Rev.* i. ii. iii.—(3) or the place or building. *Acts* xi. 26; *1 Cor.* xi. 18. 22. The Christian Church may be said to have had its beginning at the noted day of Pentecost, when it comprised about *one hundred and twenty* members, *Acts* i. 15; to which a great accession was made in Jerusalem immediately after by the preaching of Peter, when '3000 were added unto the Church,' *Acts* ii. 41.; from which time it gradually increased, 'the Lord adding to the church 'daily such as should be saved;' *ib.* 47. And the members 'continued stedfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers.' *ib.* 42.

583. CHUZA or *Chusa*, (*Χουζᾶ*, a *seer*), a steward to Herod Agrippa, and husband of Joanna. *Luke* viii. 3.

584. CILICIA, (*κιλικία*, which *turns over*), a country of Asia Minor, bordering on the Mediterranean, and north of Cyprus. Its chief town was *Tarsus*, the native place of Saul. *Acts* xxi. 39; xxii. 3; xxiii. 34. The men from this

582. What is the import of the words Church and ecclesia? [a] At what time did the Christian Church begin? [a] When was the first great accession to it? [d] Who was the instrument of it? [d] Where did it happen? [d] How is the original Church described in a few words in the Acts? [a] 583. Who was Chuza? 584. Where was Cilicia?

country disputed with *Stephen*. *ib.* vi. 9. Subsequently they were visited by Paul, and Silas. *ib.* xv. 23. 41; xxvii. 5; *Gal.* i. 31.

Claromontanus Codexpage 9

585. CLAUDA, (*κλαύδη*, *lamentable voice*), a small island near the south-west coast of Crete. *Acts* xxvii. 16.

586. CLAUDIA, (*κλαυδία*, *lame*), a pious Roman lady, a convert of St Paul's; and thought to be the wife of Pudens; some say, a British lady and sister of Linus. *2 Tim.* iv. 21.

587. CLAUDIUS CÆSAR, the fifth Emperor of Rome. In the fourth year of his reign the famine predicted by Agabus occurred. *Acts* xi. 28. In the ninth, he banished all the Jews from Rome. *ib.* xviii. 2.

588.—LYSIAS, the Roman tribune commanding the guard in Jerusalem. He rescued St Paul from a conspiracy of the Jews. *Acts* xxi. 33. Ordered him to be scourged, *ib.* xxii. 24; and afterwards despatched him with a letter to Felix. *ib.* xxiii. 26.

589. CLEMENT, (*κλήμης*, *κλήμεντος*, *mild, good*), a fellow-labourer of St Paul's, 'whose name is in the book of 'life.' *Phil.* iv. 3: He is called also *Clemens Romanus*, and said to have been a native of Rome, of which place he became the third bishop; and to have been converted by St Peter; many writings have been attributed to him; only one however is thought to be genuine, viz. his '*Epistle to the Church of Corinth*,' written for the purpose of checking the great dissensions existing among the Christians of that city. He is supposed to have died a natural death, about A. D. 100.

Clement of Alexandria.....page 53

590. CLEOPAS or CLEOPHAS, (*κλεόπας*, *the whole glory*; contracted from *Cleopatros*), also called *Alphæus*, was a disciple of our Lord's, and said to be the brother of Joseph, the reputed father of Christ. He married *Mary* the sister of the Virgin, *John* xix. 25., and was the father of *James the Less*, of *Jude*, of *Joseph* or *Joses*, and of *Simeon* subsequently bp. of Jerusalem. Cleopas was one of the two disciples overtaken by Jesus, while walking to Emmaus.

585. Where was Claudia? 586. Who was Claudia?
587. How is Claudius Cæsar connected with New Testament History? 588. Who was Claudius Lysias? 589. Who was Clement? *What writing of his is extant?* [b] *What became of him?* [b] 590. Who was Cleopas? and Clopas?

Luke xxiv. 18. Cleopas is found contracted into *Clopas*, *John* xix. 25., which has led some critics to suppose that *Cleopas* the disciple going to Emmaus, is not the same individual as *Clopas* the husband of Mary, the Virgin's sister.

591. CNIDUS, or *Gnidus*, (*Κνίδος*, *age*), a city standing on a promontory of the same name in Caria, a district of Asia Minor, jutting out between Rhodes and Cos. St Paul passed it on his way to Rome. *Acts* xxvii. 7.

<i>Codex Argenteus</i>	page 20
<i>Codices Palimpsesti</i>	page 8
— <i>Rescripti</i>	page 8
— <i>Textus Perpetui</i>	page 14
<i>Collinaeus's Greek Testament</i>	page 23
<i>Collins, Anthony</i>	page 27
COLOSSE	page 129
<i>Colossians</i> , Epistle to the	page 129

592. COMMON PRAYER appears to have been enjoined by the Apostles in many places in the New Testament.—Thus:—with one accord in prayer, *Acts* i. 14; continued stedfastly in &c. prayers. *ib.* ii. 42;—daily with one accord in the temple, *ib.* ii. 46;—went up together to the temple at the hour of prayer, *ib.* iii. 1;—they lifted up their voice to God with one accord, *ib.* iv. 24;—they went into the Synagogue on the Sabbath-day, *ib.* xiii. 14;—where prayer was wont to be made, *ib.* xvi. 13;—forsake not the assembling of yourselves together. *Heb.* x. 25. See also, *Acts* xii. 5; *Rom.* xv. 30; *2 Cor.* i. 11; *1 Thess.* i. 25; *2 Thess.* iii. 1; *Heb.* xiii. 18.

<i>Complutensian Edition</i>	page 21
CONFIRMATION, See <i>Laying on of Hands</i> .	

593. COOS, or *Cos*, (*Κος*, or *Κως*, *top*), a small island at a little distance from the south-west point of Asia Minor, which St Paul passed on his way to Jerusalem. *Acts* xxi. 1.

<i>Coptic Version</i> of the Scriptures.....	page 19
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594. CORBAN, the Hebrew word for a gift or offering made to God: the Jews sometimes swore by it; and our Lord reprov'd them for cruelty to their parents in making a *Corban* of what should have been appropriated to their necessities. *Matt.* xxiii. 18; *Mark* vii. 11, 12.

591. Where was Cnidus? 592. In what passages of the New Testament is Common Prayer enjoined? [P] 593. Where was Coos? 594. What is the meaning of Corban?

CORINTH	page 117
<i>Corinthians</i> , First Epistle to	page 117
— Second Epistle to	page 119

595. CORNELIUS, (*Κορνήλιος*, *a horn*), a Roman centurion of the Italian band, living at Cæsarea; whose piety and charity were such, that it pleased God in a miraculous manner by direction of an angel, *Acts* x. 1—7., and through the instrumentality of St Peter, to make him acquainted with the gospel of salvation, *ib.* 25.: whence he, and his family, received the Holy Spirit, and were baptized. *ib.* 31.

Corner Stone, the chief.....page 216

596. COSAM, (*Κωσάμ*, *divining*), mentioned in the genealogy of our Lord. *Luke* iii. 21.

Cottonianus Codex.....page 9

597. COUNCIL, *The First*. Certain men coming from Judæa to Antioch taught that *salvation* was not by *faith* alone, but that 'except ye be circumcised after the manner of Moses, ye cannot be saved.' *Acts* xv. 1.: considerable discussion arose in consequence, which ended in Paul and Barnabas, and certain others, going to Jerusalem unto the Apostles and elders about this question, *ib.* 6.: they assembled together, and thus formed what has been considered the *First Christian Council*. A. D. 49, or 50, or 51. *St James* appears to have presided, and after St Peter had expressed his opinion, that 'only through the grace of the Lord Jesus Christ we shall be saved,' and Barnabas and Paul had followed to the same effect, he delivered his opinion, which resulted in the *decree*, that the Gentiles needed not circumcision nor to keep the Mosaic Law;...and it seemed good to the Holy Ghost, that they should 'abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.' *ib.* 23—29. This, having been formally written out, was sent to Antioch by the hands of Paul and Barnabas and others, and was to be read to the various Churches. See page 101.

<i>Courses of Priests</i>	page 164
<i>Coverdale's Bible</i>	page 37
<i>Cranmer's Bible</i>	page 35

595. Who was Cornelius? 597. Give an account of the Council held at Jerusalem, and of the decree which was then drawn up? [D] What was the date of this Council? and what was the purport of St Peter's speech? [D]

598. CREATION effected by God; *Acts* xiv. 15; xvii. 24;— by the Lord Jesus Christ. *John* i. 3. 10; *1 Cor.* viii. 6; *Eph.* iii. 9; *Col.* i. 16; *Heb.* i. 2; *Rev.* iv. 11.

Credibility of Scripturepages 51, 54

599. CRESCENS, (*Κρήσκης*, *growing*), a fellow-labourer of St Paul's, *2 Tim.* iv. 10.; and supposed to have been sent by him into Gaul, where he founded a church at Vienne. *Euseb.* Ec. H. III. 4.

CRETE, (*Κρήτη*, *carnal*),.....page 142

600. CRISPUS, (*Κρισπος*, *curled*), chief ruler of the synagogue at Corinth, who was converted and baptized by St Paul. *Acts* xviii. 8; *1 Cor.* i. 14. Some say he became bishop of Ægina.

Criticism, Sacredpage 5

601. CRUCIFIXION. The charges upon which our Lord was condemned were in accordance with the tribunals before which He was arraigned. He was brought (1st) before the Jewish Sanhedrim upon a charge of *blasphemy*; 'Art thou the Christ the Son of the Blessed (God)?' Jesus said, 'I am.' *Matt.* xxvi. 63—66; *Mark* xxiv. 61, 62. They then adjudged Him guilty of death; but not having the power of life and death, they carried Christ before Pilate, and charged Him (2ndly) with *sedition*; saying, 'We found this fellow perverting the nation, and forbidding to give tribute to 'Cæsar,' *Luke* xxiii. 2. Pilate, however, finding no fault in Him, was anxious to release Him. (3rdly) Jesus was again brought before the people, and they now accuse Him of *treason* in calling Himself a king: 'Art thou the king of the Jews?' said Pilate. Jesus said, 'Thou sayest:' *Matt.* xxvii. 11; *John* xviii. 33—37. But our Lord having stated His kingdom not to be of this world, Pilate again attempted to let Him go. The clamour of the Jews prevailed, and our Lord was therefore condemned to undergo the Roman punishment of crucifixion. See page 232.

Curcellæus's Greek Testamentpage 25

598. Where is the creation ascribed to Christ in the New Testament? 599. Who was Crescens? 600. Who was Crispus? 601. *What were the three charges on which our Lord was condemned? [e. P.] Show that they were made according to the character of the tribunals before which He was brought? [e. P.] Confirm this by texts. [p]*

602. **CYPRUS** (Κύπρος, *fair*), a large island in the Mediterranean sea between Cilicia and Syria: and the native place of Barnabas (Joses), *Acts* iv. 36. Christianity was introduced here soon after the persecution following the death of Stephen. *ib.* xi. 10. 20. Here also St Paul and Barnabas successfully preached the Gospel A. D. 44. *ib.* xiii. 4; xv. 39. At Paphos, the governor, Sergius Paulus, became a convert. *ib.* xiii. 7. St Paul sailed by the island twice after this, *ib.* xxi. 3; xxvii. 4.; and Barnabas is said to have returned here, and to have met his death by martyrdom at Salamis. *Mnason* was also a native of Cyprus. *ib.* xxi. 16.

603. **CYRENE**, (Κυρήνη, *a wall, coldness*), a city, and province of Libya in Africa; whence came *Simon*, who carried our Saviour's cross. *Matt.* xxvii. 32; *Mark* xv. 21; *Luke* xxiii. 26;—and *Lucius*. *Acts* xiii. 1. The Jews from this place had a synagogue in Jerusalem, *Acts* ii. 10; vi. 9. and were among the chief opponents of Stephen. *ib.* xi. 20.

604. **CYRENIUS**, or **QUIRINUS**, the Roman deputy of Syria. *Luke* ii. 1, 2. He is said to have been sent into Syria about A. U. C. 749. to make an enrolment of the people; and possibly was associated with *Saturninus*, the then governor; but he was not actually governor till A. U. C. 755. See page 170.

605. **DALMANUTHA**, (Δαλμανουθά, *leanness, a branch*), a city on the sea of Tiberias in the district of Magdala; some say east of the sea, and some say west. *Matt.* xv. 39; *Mark* viii. 10.

606. **DALMATIA**, (Δαλματία, *deceitful lights*), a country of Illyricum on the gulf of Venice, where Titus preached the Gospel. 2 *Tim.* iv. 10.

607. **DAMARIS**, (Δαμαρίς, *a little woman*), a female convert of St Paul's; and thought to have been the wife of Dionysius, the Areopagite. *Acts* xvii. 34.

608. **DAMASCUS**, (Δαμασκος, *a sack of blood*) a celebrated city of Syria, claimed by Aretas king of Arabia. Saul came here on his persecuting errand, but was converted by the way; and on his arrival, after three days, Ananias, by

602. How is Cyprus connected with New Testament History? 603. Where was Cyrene? 604. Who was Cyrenius? 605. Where was Dalmanutha? 606. Where was Dalmatia? 607. Who was Damaris? 608. Where was Damascus?

direction of an angel, came to him, cured him of his blindness, and baptized him. *Acts* ix. xxii. 5—13. St Paul is said to have now gone into Arabia, and on returning to Damascus, and preaching his new faith, the Jews sought his life: but he escaped by a basket from the wall. *2 Cor.* xi. 32.; *Gal.* i. 17.

609. DANIEL, (*Δαυιηλ*, *judgment of God*) his prophecy about the abomination of desolation, *Dan.* ix. 27; xii. 11.,—referred to by our Lord. *Matt.* xxiv. 15.; *Mark* xiii. 14.; *Luke* xxi. 20.

610. DAVID. (*Δαυιδ*, *Δαβιδ*, *beloved*). Jesus Christ is frequently spoken of in the New Testament as the 'Son of David.' *Matt.* i. 1. 6.; ix. 27; xii. 23; xv. 22; xx. 30, 31; xxi. 9; xxii. 42, 45; *Mark* x. 47, 48; xii. 35, 37; *Luke* iii. 31; xviii. 38, 39; xx. 41, 44; *John* vii. 42; *Rom.* i. 3; *2 Tim.* ii. 8. &c. See page 167.

611. DEACONS; the *seven* appointed, *Acts* vi. 5;—their duties prescribed. *1 Tim.* iii. 8, 12.

612. DECAPOLIS, (*Δεκαπολις*, *ten cities*), a country of Palestine containing *ten* principal *cities* on both sides of the Jordan, whence its name. *Matt.* iv. 25; *Mark* v. 20; vii. 31. The chief inhabitants of this district were foreigners, which will account for the abundance of swine kept amongst them. *Matt.* viii. 30. The ten cities according to Pliny were, 1. Scythopolis; 2. Philadelphia; 3. Raphanæ; 4. Gadara; 5. Hippos; 6. Dios; 7. Pelia; 8. Gerasa; 9. Canatha; (*Otopos*, says *Josephus*); 10. Damascus.

613. DEMAS, (*Δημας*, *popular*) a Thessalonian convert of St Paul's, *Col.* iv. 14; *Philem.* 24; at first very zealous in the cause of the Gospel, and of much service during St Paul's imprisonment at Rome; but he afterwards forsook him to follow a more secular life. *2 Tim.* iv. 10.

614. DEMETRIUS, (*Δημήτριος*, *belonging to Ceres*, or *corn*),—(1) a silversmith of Ephesus, who made little shrines, or portable models of the celebrated temple of Diana in that city. Hearing of the great progress of the Gospel, and fearing lest his trade should suffer thereby, he raised so

609. What prophecy of Daniel is referred to by our Lord? 610. *Shew that Jesus was to be the Son of David?* [c] 611. Where are deacons mentioned in the New Testament? 612. What places were comprised in the region of Decapolis? 613. Who was Demas? 614. Who were the Demetriuses mentioned in the New Testament?

great a tumult, that St Paul was compelled to leave the city. *Acts* xix. 24. 38.

— (2) the *elder*, an eminent Christian alluded to by St John. *3 John* 12.

615. DERBE, (Δέρβη, a *sling*), a city of Lycaonia to which Paul and Barnabas fled when expelled from Iconium. *Acts* xiv. 6.

616. DIANA, (Ἄρτεμις, *luminous, perfect*), a celebrated goddess (of chastity) of the heathen, principally worshipped at Ephesus, where there was a splendid temple erected to her. St Paul by his preaching made himself particularly obnoxious to her worshippers. *Acts* xix. 24—35.

Didrachma, the miracle of.....page 201

617. DIDYMUS, (Δίδυμος, a *twinn*), the surname of the Apostle, *Thomas*; *John* xi. 16.; or the Hebrew or Syriac signification of the name *Thomas*.

618. DIONYSIUS, (Διονύσιος, *from heaven, or moved forward*), a member of the Areopagus at Athens, whence his name of Dionysius the Areopagite, who after hearing St Paul became a convert to the Gospel. *Acts* xvii. 34. He is said to have been the first bishop of Athens, and to have been burnt to death for his zeal in the faith. A. D. 95. *Euseb. Ecc. Hist.* iii. 4.

619. DIOTREPHES, (Διοτρεφής, *nourished of Jupiter*), a professing Christian only, who not merely refused hospitality to those whom St John sent to him, but would not suffer others to entertain them. *3 John* 9.

Disciples, name of the.....page 185

Divine Origin of Christ.....page 57

Doctrines of Scripture.....page 60

620. DORCAS, (Δορκας, a *gazelle* or *female roe*), a female convert to Christianity, the widow of Joppa, and celebrated for her alms-deeds; *Acts* ix. 36—41. Having died, she was raised to life by St Peter, *ib.* 39, 40. Called also *Tabitha*, which see.

621. DRUSILLA, (Δρουσίλλα, *sprinkled with dew*); the third daughter of Herod Agrippa I, and sister of Bernice; she married first Epiphanes, son of Antiochus king of Co-

615. Where was Derbe? 616. Who was Diana? 617. Who was Didymus? 618. Who was Dionysius? *What became of him?* [b] 619. Who was Diotrophes? 620. Who was Dorcas? What happened to her 621. Who was Drusilla?

magna: but he refusing to turn Jew, she left him and married Azizus king of Emessa; becoming afterwards attached to *Felix*, the Roman governor, she abandoned Azizus, and became the wife of the Roman.

Dublin MS. (Dublinensis Codex) page 10

622. EBIONITES, a class of heretics, said to be so called either from *Ebion*, the founder, or from the Hebrew word 'ebion, ἡβαιοσ, *poor*,' because they held a very *poor* and low idea of the nature of Christ. They held that the world was made by angels; that Christ descended in the shape of a dove on the man Jesus, who was born of a mortal father; that circumcision, and all the other Mosaic ceremonies, ought to be observed, and that the Millenium would be a period of voluptuous ease: they adopted also the tenets of *Cerinthus* (see page 87.) and admitted only the Gospel of St Matthew, which they altered to their own views. St John is said to have written his Gospel to oppose these, among other heretics.

Edessene Recension page 14

Editio Scurrilis page 14

Editions of the Greek Testament page 20

623. EGYPT, (Αἴγυπτος, *anguish*), in Hebrew, *Mizraim*, a celebrated country of Africa to which the Holy Family retired when Herod ordered the destruction of all the children of Bethlehem. *Matt.* ii. 13—19. Allusion is also made to Joseph's sojourn there after being sold by his brethren. *Acts* vii. 9—39. See also *Heb.* iii. 16; viii. 9; xi. 26, 27, 29; *Jude* 5; *Rev.* xi. 8. *Theudas*, who excited a rebellion, is said to have been a native of Egypt. *Acts* v. 36; xxi. 38.

Egyptian Recension page 13

Eichhorn's System of Criticism page 15

624. ELAMITES, (Ἠλάμ, *a young man or virgin*); a name given to the country of Persia, anciently peopled by Elam, the son of Shem. Some of these people were present in Jerusalem at the descent of the Holy Ghost on the day of Pentecost. *Acts* ii. 9.

625. (ELEAZAR, Ελεάζαρ, *aid of God*), mentioned in the genealogy of our Lord. *Matt.* i. 15.

622. *Who were the Ebionites?* [1] 623. How is Egypt connected with New Testament History? 624. Who were the Elamites?

626. ELIAKIM, (Ἐλιακίμ, *God ariseth*), mentioned in the genealogy of our Lord. *Matt* i. 13; *Luke* iii. 30.

627. ELIEZER, (Ἐλιέζερ, *help of God*), mentioned in the genealogy of our Lord. *Luke* iii. 29.

628. ELIJAH, or ELIAS, (Ἠλίας, *God the Lord, or a strong Lord*), a celebrated prophet of Israel, a native of Tishbe; and who was promised to be sent again before the coming of the day of the Lord. *Malachi* iv. 5. *Rom.* xi. 2; *James* v. 17.—John the Baptist declared to be he. *Matt.* xi. 14; xvi. 14; xvii. 3, 4. 10—12; xxvii. 47. 49; *Mark* vi. 15; ix. 4, 5, 11—13; xv. 25, 36; *Luke* i. 17; iv. 25; ix. 8. 19. 30. 33. 54; *John* i. 21. 25.

629. ELISEUS, (Ἐλισσαίος, *my God saveth*), a name given by St Luke to the prophet *Elisha*. *Luke* iv. 27.

630. ELIUD, (Ἐλιούδ, *God of praise*), mentioned in the genealogy of our Lord. *Matt.* i. 14, 15.

631. ELIZABETH, (Ἐλισάβετ, *oath, or fulness of God*), the wife of Zacharias, a Jewish priest, and mother of John the Baptist. *Luke* i. 5. 7. 24. 36;—saluted by Mary *ib.* 40—45;—her delivery; *ib.* 57.

Ellipsis, a figure of speech page 39

632. ELMODAM, (Ἐλμωδάμ, *God of measure, or of garments*), mentioned in the genealogy of our Lord. *Luke* iii. 28.

633. ELYMAS, (Ἐλυμάς, *a sorcerer*), another name of the magician *Bar-Jesus*, who resisted the preaching of St Paul in Cyprus, and would have prevented the conversion of Sergius Paulus, the proconsul, but he was struck blind by the Apostle. *Acts* xiii. 8. See BAR-JESUS.

Elzevir Edition of the Greek Testament....pages 20, 24

Emmanuel, the meaning ofpage 169

634. EMMAUS, (Ἐμμαοὺς, Ἐμμαὺς, *fearful, counsel, hot baths*), a village seven or eight miles north-west of Jerusalem, celebrated for the conversation of our Lord on the evening of His resurrection with two disciples walking thither. *Luke* xxiv. 13.

635. ENEAS, or ÆNEAS, (Ἄνεας, *praised*) a man, who was miraculously healed of the palsy by St Peter when at Lydda. *Acts* ix. 33, 34.

636. ENOCH, (Ἐνωχ, *taught*), the father of Methuselah,

628. How is Elijah connected with New Testament history? 629. Who was Eliseus? 631. Who was Elizabeth? 633. Who was Elymas? 634. Where was Emmaus? 635. Who was Eneas? 636. What allusion is made to Enoch in the New Testament?

translated to heaven on account of his great faith. *Heb.* xi. 5. He prophesied the judgments of God upon sinners, *Jude* 14, 15., whence he is said to have written a book of prophecies; but this is only conjecture: he was a progenitor of our Lord. *Luke* iii. 37.

637. ENON, (*Ἐνωὺν*, a cloud, or well), a place near Salim by the river Jordan where John baptized, because there was much water there. *John* iii. 23. It was eight miles south of Scythopolis.

638. ENOS, (*Ἐνὸς*, desperation), son of Seth, and progenitor of Christ. *Luke* iii. 38.

639. EPAPHRAS, (*Ἐπαφρας*, covered with foam), a native of Colosse, converted by St Paul, and of which place he is said to have been the first bishop. He was in Rome with the Apostle, and suffered imprisonment at the same time. *Col.* i. 7; iv. 12; *Philem.* 23.

640. EPAPHRODITUS, (*Ἐπαφρόδιτος*, fair), an elder of the Philippian church, sent by them with assistance to St Paul, then in bonds at Rome. A. D. 62. *Phil.* iv. 18. He was detained by illness, but on recovering the next year he brought a letter from the Apostle to the Philippians thanking them for their generosity, and exhorting them to continue in the faith. *Phil.* ii. 25.

641. EPENETUS, (*Ἐπεινετος*, praiseworthy), one of St Paul's converts, whom he calls 'the first fruits of Achaia.' *Rom.* xvi. 5.

Ephesians, Epistle to the page 124

642. EPHEBUS, (*Ἐφεσος*, desirable), formerly one of the most celebrated cities of Asia Minor, noted for its temple of Diana, one of 'the seven wonders of the world.' St Paul preached there for three years; but the tumult of Demetrius and the crafts-men compelled him to leave. *Acts* xviii. 19. 24; xix. 17. 26. 35; xx. 16; 1 *Cor.* xvi. 8; — he contended with brutal men there (fought with beasts). 1 *Cor.* xv. 32. Some critics take this passage literally, and declare that the Apostle at some time or other did actually have to contend with beasts, which seems implied in 2 *Cor.* i. 8—10. Timothy also visited it, 1 *Tim.* i. 3; and Onesiphorus, 2 *Tim.* i. 18; and Tychicus, *ib.* iv. 12. One of the *Seven Churches*. *Rev.* i. 11; ii. 1. See page 124.

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637. Where was Enon? 639. Who was Epaphras?
 640. Who was Epaphroditus? 641. Who was Epenetus?
 642. What events occurred at Ephesus?

Ephræmi Codex page 9

643. EPHRAIM (Ἐφραΐμ, *increasing*), a city on the road to Jericho towards the Jordan about eight miles from Jerusalem, whither our Saviour retired just after raising Lazarus from the dead. *John* xi. 54.

644. EPICUREANS, a sect of Grecian philosophers founded by Epicurus, who considered *pleasure* the chief good, and *pain* the chief evil. They held, *that* the world was made not by God, but by a fortuitous concourse of atoms; *that* God concerns not Himself with its government; *that* the soul dies with the body; *that* there are no angels; *that* there is a God, but no Providence. This sect opposed St Paul at Athens. *Acts* xvii. 18.

Epiphanius page 52

645. ER, (Ἔρ, *watchman*), mentioned in the genealogy of our Lord. *Luke* iii. 28.

Erasmus's Greek Testament page 21

646. ERASTUS, (Ἐραστος, *amiable*), the chamberlain (οἰκονομος), of the city of Corinth, *Rom.* xvi. 23., an office which he resigned on being converted, and then accompanied St Paul to Ephesus, whence he was sent with Timothy into Macedonia, *Acts* xix. 22., and subsequently returned to Corinth. *2 Tim.* iv. 20.

Esaias. See ISAIAH.

647. ESAU, (Ἔσάυ, *doing, red*), the son of Isaac, and brother of Jacob, to whom he sold his birthright, whence he is called *profane* in *Heb.* xii. 16. Isaac by *faith* gave him a blessing also. *Heb.* xi. 20.

648. ESLI, (Ἔσλι, *near me*), mentioned in the genealogy of our Lord. *Luke* iii. 25.

649. ESROM, (Ἐσρωμ, *dart of joy*), a descendant of Phares, and spoken of by St Matthew in his genealogy of our Lord. *Matt.* i. 3; *Luke* iii. 33.

650. ESSENES, (Ἐσσηνοὶ or Ἐσσαιοὶ), a sect in the time of our Saviour. The name, as Michaelis says, is of Egyptian origin, of the same import with θεραπευταί in Greek: they differed from the Pharisees in not relying on traditions or a rigorous observance of ceremonies: and from the Sadducees in their belief of a future state; yet they pretended to great

643. Where was Ephraim? 644. Who were the Epicureans? 646. Who was Erastus? 647. In what way is Esau mentioned in the New Testament? 650. Who were the Essenes?

sanctity of manners, and much self-denial; the austerities, and recluse life of the Essenes, are thought to have given rise to monkish superstition. They are not mentioned by name in the New Testament, but they are supposed to be alluded to by St Paul, in *Col.* ii. 18., and in the Ephesians, and Epistles to Timothy. From Philo, and Josephus, we learn, that they believed in the immortality of the soul; were absolute predestinarians; strict observers of the Sabbath; and held the Scriptures in high reverence, but neglected their plain and literal meaning, indulging in mystical and allegorical interpretations. The time of their origin is unknown. (*Anal. of Scripture Hist.*).

651. ETHIOPIA, (*Ἄιθιοπία, burning, black*), an extensive country of Africa to the south of Egypt, (now Abyssinia), governed by queen *Candace*, whose eunuch was instructed in the Gospel, and baptized by Philip, the deacon. *Acts* viii. 27.

Ethiopic Version of the Scriptures page 19

652. EUBULUS, (*Ευβουλος, prudent*), a convert of St Paul's. *2 Tim.* iv. 21.

Eucharist. See LORD'S SUPPER.

653. EUNICE, (*Ἐυνικη, good victory*), a Jewess, the mother of Timothy, and noted for her faith. *2 Tim.* i. 5. She was married to a heathen Greek, and lived at Lystra.

654. EUNUCHS were of various kinds, *Matt.* xix. 12; the one of Ethiopia converted by Philip. *Acts* viii. 27.

655. EUODIAS, (*Ἐβοδίας, good smell*), a female convert of St Paul's at Philippi, mentioned in *Phil.* iv. 2.

656. EUPHRATES, (*Ευφράτης, fruitful*), a large river of Asia, rising in Armenia, and running through Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia, and falling into the Persian Gulf. *St. John* in his Revelation speaks of angels being bound in this river. *Rev.* ix. 14; xvi. 12.

657. EUROCLYDON, (*Ἐὐροκλυδων, a north east wind*), a dangerous wind in the Levant or eastern part of the Mediterranean Sea. *Acts* xxvii. 14.

Eusebius page 52

651. Where was Ethiopia? 652. Who was Eubulus?
 653. Who was Eunice? 654. What eunuch was converted, and by whom? 655. Who was Euodias? 656. What reference does St John make to the Euphrates? 657. What is the Euroclydon?

658. EUTYCHUS, (Εὐτυχος, *happy*), a young man of Troas, who fell from a window, and was picked up dead; but St Paul restored him to life. *Acts* xx. 9, 10.

Evangelist..... page 65

Evangelisteria..... page 7

659. EVE, (Εὐα, *living*), the first woman made after Adam, 1 *Tim.* ii. 13; and beguiled through the subtlety of the serpent. 2 *Cor.* xi. 3.

660. EVENING, the Evening of the Jews consisted of two divisions; the *former* evening commenced at noon, as soon as the sun began to decline; the *second* or *latter* began at sunset, so that the time 'between the two evenings,' when the passover was slain, was about 3 o'clock in the afternoon. *Bp. Patrick*.

661. EXCOMMUNICATION is a separation from the Church, by which a person is deprived of its spiritual advantages. There are three kinds; (1) the greater, by which the person is separated from the body of the faithful, as St. Paul excommunicated the incestuous Corinthians, 1 *Cor.* v. 1—5;—(2) the lesser, by which a person is forbidden the Sacrament;—(3) that which suspends him from the Company of believers, as in 2 *Thess.* iii. 6. The passages that seem to point at this practice are in *Matt.* xviii. 17; *Rom.* ix. 3; 1 *Cor.* v. 11. 13; 2 *Cor.* ii. 5—8; *Gal.* i. 8, 9.

External evidence..... pages 51, 53

662. EZEKIAS, or *Hezekiah* (Ἐζεκιῆς, *strength of the Lord*) son and successor of Ahaz king of Judah; and a progenitor of our Lord. *Matt.* i. 9, 10.

663. FAIR-HAVENS, a place on the coast of Crete possessing good anchorage, whence its name. *Acts* xxvii. 8.

664. FELIX, (Φηλιξ, *happy*). Claudius Felix, the procurator of Judæa, succeeded Cumanus, and meeting with *Drusilla* the sister of Agrippa, he persuaded her to leave her husband Azizus, king of Emessa, and then took her as his own wife. St Paul was sent a prisoner to him; *Acts* xxiii. 24. 26. 33: and on arriving at Cæsarea, the Apostle

658. Who was Eutychus? 659. What is said of Eve in the New Testament? 660. What is the Evening of the Jews? [c.] 661. What is excommunication? and what passages in the New Testament recommend the practice? [P.] 663. What are the Fair Havens? 664. Who was Felix?

was brought before him, and partially examined. *ib.* xxiv. 3—23. After a few days, he was brought before Felix again, and his wife Drusilla, and in his defence St Paul preached so forcibly of Jesus Christ, and judgment to come, that Felix trembled. *ib.* 24, 25: hoping, however, to receive money for his release, he detained the Apostle two years in prison till his government was superseded by the arrival of *Portius Festus*, *ib.* 27; xxv. 14., when Felix returned to Rome. A. D. 60.

Fell's Greek Testament..... page 26

665. **FESTUS**, (*joyful*). Portius Festus was the successor of Felix as procurator of Judæa; three days after his arrival at Cæsarea, he proceeded to Jerusalem, where he was intreated by the Jews to order St Paul to be brought to the latter city, intending to assassinate him by the way. *Acts* xxv. 1—3. Festus, however, desired his accusers to go back with him to Cæsarea, where St Paul should be examined. On his return, therefore, the Apostle was brought before him: but St Paul, perceiving the design of the Jews to get him into their power, appealed unto Cæsar. *ib.* 4—12. A few days after, king Agrippa and Bernice coming to salute Festus, the latter stated St Paul's case to them, *ib.* 14—27.; and the Apostle was again brought up; by his pleading he almost persuaded Agrippa to be a Christian; and the whole company esteemed him innocent, but having appealed unto Cæsar, Festus ordered him to Rome. *ib.* xxvi. Festus died in Judæa, A. D. 62., and was succeeded by *Albinus*.

Figurative Language of Scripture page 38

666. **FORTUNATUS**, (*happy*), a convert to the Gospel, and one of the 'first fruits of Achaia;' he came from Corinth to Ephesus to visit St Paul, and returned with the Apostle's First Epistle to the Corinthians. *1 Cor.* xvi. 15. 17.

667. **GABBATHA**, (*Γαββαθᾶ*, *high*), a Hebrew word for 'the Pavement;' an elevated place in Pilate's palace, probably a terrace or balcony, where he pronounced judgment on our Saviour. *John* xix. 13.

668. **GABRIEL**, (*Γαβριήλ*, *a man of God*), one of the principal angels of heaven, sent formerly to Daniel (*Dan.* vii. 16; ix. 21; x. 16.), and in later times to Zacharias, to

664. Who was Festus? 666. Who was Fortunatus?
667. What was the Gabbatha? 668. Who was Gabriel?

announce to him the birth of John the Baptist; *Luke* 11—19; and six months afterwards to the Virgin Mary; *ib.* 26.

669. GADARENES, (*Γάδαρα, walled*), the inhabitants of *Gadara*, a city east of the Jordan and of the sea of Tiberias in the Decapolis: here our Saviour ejected the devils out of a man, and cast them into a herd of swine. *Mark* v. 1; *Luke* viii. 26—37. Their lands were intersected by those of the Gergesenes.

670. GAIUS, (*Γάϊος, Lord, or earthly*), one of St Paul's converts, and thought to have been a Macedonian (*1 Cor.* i. 14.) but resident at Corinth, where he entertained St Paul, *Rom.* xvi. 23; and afterwards accompanied him to Ephesus. *Acts* xix. 29. This *Gaius* is also thought to have been the same to whom St John addressed his third Epistle, *3 John* i., and who is styled 'Gaius of Derbe' in *Acts* xx. 4.

671. GALATIA, (*Γαλατία, white*), a province of Asia Minor, which the Gauls having conquered, settled in it, and gave it the name of Galatia, the Greek for Gaul. St Paul preached the Gospel here, A. D. 51. *Acts* xvi. 6.; and afterwards in A. D. 54. *ib.* xviii. 23; and to the several Churches he had planted in this province he directed an Epistle. *Gal.* i. 2; *2 Tim.* iv. 10. It is thought that St Peter also visited this province, and preached to the Jews scattered in it, as he addresses his first Epistle to them amongst others. *1 Pet.* i. 1.

Galatians, Epistle to the page 121

GALILEE, (*Γαλιλαία, turning, rolling*)..... page 183

672. GALILEE, *Sea of*, called also the Lake or Sea of Tiberias, the Lake of *Gennesareth* and the Sea of *Cinnereth*, from the adjacent country or principal towns upon its shores: according to Josephus, and Pliny, it was 16 miles long, and 6 broad. It forms a kind of basin surrounded with high hills, except at the points of entrance and exit of the Jordan, which latter marks its passage through the middle of the lake by a strong current.

673. GALLIO, (*Γαλλίῳν, living on milk*), the brother of Seneca the philosopher, and proconsul of Achaia: he resided at Corinth, where St. Paul was brought before him by

673. Who were the Gadarenes? 670. Who was Gaius?
671. Where was Galatia? 672. What is the Sea of Galilee? By what other names is it known? 673. Who was Gallio?

the Jews, accused of 'teaching men to worship God contrary to the Law.' *Acts* xviii. 12. Gallio dismissed the charge without a hearing, declaring that he had nothing to do with disputes concerning their Law (*ib.* 15, 16.); upon which they seized *Sosthenes*, the ruler of the synagogue, and beat him before Gallio's face, but the proconsul troubled not himself with the matter. (*ib.* 17.).

674. GAMALIEL, (Γαμαλιήλ, *reward of God*), a celebrated Pharisee, and doctor of the law: he was the tutor of St Paul, *Acts* xxii. 3.; and it is said that Barnabas was also a pupil of his. When Peter, and certain other of the Apostles, had been seized, and brought before the Sanhedrim for preaching in the name of Jesus, Gamaliel recommended that they should not be treated severely, which advice was followed. *ib.* v. 34.

675. GAZA, (Γαζα, *strong*), a city of the ancient Philistines, which was destroyed by Alexander Jannæus about B. C. 96. It was rebuilt by Gabinius, and conferred by Augustus upon Herod: towards this place Philip proceeded by direction of the angel when sent to the Ethiopian eunuch, *Acts* viii. 26.: and when St Luke wrote, the city had been again destroyed, and was then desolate.

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676. GENNESARET, (Γεννησαρέτ Γεννησάρ, *garden of a prince*), a name given to the sea of Galilee (see GALILEE); and likewise to the land adjoining it. *Matt* xiv. 34; *Mark* vi. 53; *Luke* v. 1.

677. GENTILES, (Ἐθνῆ, *Gentes*, 'the nations'), a name applied by the Hebrews to all who were not Jews. They are promised by the prophets to be called to the faith, (*Psal.* ii. 8.); and St Paul is particularly considered the Apostle of the Gentiles, *1 Tim.* ii. 7.; while the others were termed the Apostles of the circumcision, *Gal.* ii. 8. St Luke, in the 'Acts,' usually designates the Gentiles by the name of *Grecians*, and *Greeks*, *Acts* vi. 1; xi. 20; xviii. 4. &c.; and so does St Paul in his Epistles, *Rom.* i. 14. 16; ii. 9, 10; x. 12; *1 Cor.* i. 22. 24; *Gal.* iii. 28. So *John* in his Gospel in *John* xii. 20.

Gerard's Greek Testament page 27

674. Who was Gamaliel? 675. Where was Gaza?
 676. What, and where, is Gennesaret? 677. Who are the Gentiles?

678. GERGESENES, (Γεργεσηνοῖ, *men from pilgrimage*), or *Girgashites*, the posterity of Canaan; a people who settled on the eastern side of the sea of Galilee; in the region of Decapolis. The town was called *Gergesa*, or *Gerasa*, and in the same district was the city of *Gadara*; whence the *Gadarenes*, and *Gergesenes* have been confounded one with the other; so that our Lord going into the country of the *Gadarenes*, (*Mark* v. 1.) is the same as going into the region of the *Gergesenes*. *Matt.* viii. 28.

679. GETHSEMANE, (Γεθσημανῆ, *plentiful valley*, or *oil press*), a village on the Mount of Olives, whither our Saviour sometimes retired; and in a garden of which He endured his agony; and was betrayed. *Matt.* xxvi. 36; *Mark* xiv. 32.

680. GIDEON, (Γεδεών, *a destroyer*), called also *Jerubbaal*, judge of Israel, who conquered the Midianites with 300 men, &c. (*Judg.* vi.—viii.): his faith is adverted to by St Paul. *Heb.* xi. 32.

Glossa Ordinaria page 32

Gnostic Heresies page 87

681. GOG and MAGOG, (Γῶγ, Μαγῶγ, *a covering*); Magog was a son of Japheth (*Gen.* x. 2.) but the word is thought to imply some vast *country* to the north of Europe, and Asia; and Gog, its *king*. Some think Magog means either the Scythians, Goths, or Persians. Calmet says *Gog* is meant for *Cambyses*, king of Persia. The terms, however, are generally taken in an allegorical sense to denote princes who are enemies to the church. By Gog in Ezekiel (xxxviii, xxxix.) many understand Antiochus Epiphanes, the persecutor of the Jews; and by Gog in the Revelation, *Antichrist*. *Rev.* xx. 7, 8.

682. GOLGOTHA (Γολγοθα), the Hebrew word for the *place of a skull*, the same as *Calvary* (which see). Here our Saviour was crucified. *Matt.* xxvii. 37; *Mark* xv. 22; *John* xix. 17.

683. GOMORRAH, (Γόμορρά, *rebellious people*), or *Gomorrha*, one of the cities destroyed by fire in the time of Lot; their fate a warning to others. *Matt.* x. 15; *Mark* vi. 11.

678. Who are the Gergesenes? 679. Where was Gethsemane? what occurred there? 681. What is to be understood by Gog, and Magog? 682. What is the meaning of Golgotha? 683. What reference is made to Gomorrah in the New Testament?

Gospels, The page 65

684. GREECE. A large country in the south of Europe; in its more extended sense it includes Ionia, and Asia Minor. St Paul's visit was to Greece Proper. *Acts* xx. 2. Its inhabitants were called Grecians. *Acts* vi. 1; ix. 29; xi. 20.

685. GREEK, a term in the New Testament implying a *Gentile* (which see). *Mark* vii. 26; *John* vii. 35; xii. 20; *Acts* xiv. 1; xvi. 1; xvii. 4. 12; xviii. 4. 17; xix. 10. 17; xx. 21; xxi. 28; *Rom.* i. 14. 16; x. 12; 1 *Cor.* i. 22—24; *Gal.* ii. 3.

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 materials for page 11

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——— *System of Criticism* page 11

Guelpherbytanus Codex page 11

686. HAGAR, ('Αγάρ, *a stranger*), Sarah's hand-maid, afterwards wife of Abram, and the mother of Ishmael, sent into the wilderness by Abraham soon after the birth of Isaac; her story allegorized. *Gal.* iv. 22.

Harwood's Greek Testament page 29

687. HEBER, ('Εβὲρ Χαβέρ, *companion*), a progenitor of Abraham, and of Christ. *Luke* iii. 35.

Hebraisms page 48

688. HEBREWS, ('Εβὲρ Ἑβραῖοι, *a companion, or one on the other side*), a name applied to the Jewish nation, the descendants of Abraham. In a more limited sense, it is used to distinguish the true descendants of Abraham without intermixture of Gentile blood or language, as the '*Hebrews of the Hebrews*,' (*Phil.* iii. 5; 2 *Cor.* xi. 22.);—from the *Hellenistic Jews*, who were partially Grecized by living and intermarrying occasionally with the Greeks, and adopting their manners and language, whence they were called '*Hellenists*.' *Acts* vi. 1; ix. 29; xi. 20. Such was *Timothy*. *Acts* xvi. 1. A *Hebrew*, therefore, was a direct descendant from Abraham, educated in Judæa, well versed in the learning and traditions of his forefathers, and conversant with the Hebrew tongue, (*Acts* xxi. 40; xxii. 2; xxvi. 14.); whence he was more esteemed than the *Hellenists*.

684. What is included in the term Greece? 685. What is meant by the term Greece in the New Testament? 686. What is said of Hagar in the New Testament? 688. Who were the Hebrews? how distinguished?

Hebrews, Epistle to the, page 145

689. HELI, (Ἡλεὶ, *ascending*) the father, or rather the *father-in-law* of Joseph, the husband of Mary. *Luke* iii. 23.

690. HELLENISTIC JEWS (Ἑλληνιστᾶι), were those Jews not purely descended from the stock of Abraham; and who adopted Grecian habits, and spoke the Greek tongue according to the Hebrew idiom, whence their name of *Hellenists* or *Grecians*, (*Acts* vi. 1.); as opposed to the pure *Hebrews*, and the pure *Greeks* or *Hellenes* (Ἕλληνες): and their language was called *Hellenistic Greek*, which is the language of the New Testament.

Hellenistic Greek, page 47

Hendiadys, a figure of speech page 39

Heracleian Version, page 18

691. HERMAS, (Ἑρμᾶς, *Mercury, gain*), a convert of St Paul's mentioned in *Rom.* xvi. 14; and who is said by Origen, Eusebius, and Jerom, to have written a work in three books, called '*The Shepherd*,' or '*Pastor*;' of which only a few fragments of the Greek version are extant, but there is an entire copy in Latin: it was esteemed as canonical during the second century, and is quoted as such by Irenæus. Tertullian, however, questions its authenticity. It treats of angels, prayers, fastings, marriages, &c., and the three orders of bishop, priest, and deacon. What became of *Hermas* is unknown.

692. HERMES, (Ἑρμᾶς, *Mercury, gain*), a convert of St Paul's mentioned in *Rom.* xvi. 14. He is said to have been made bishop of Dalmatia.

693. HERMOGENES, (Ἑρμογένης, *begotten of Mercury*), supposed to have been a professing Christian, and a companion of St Paul's, but who afterwards deserted him. *2 Tim.* i. 15.

694. HEROD THE GREAT, (Ἡρώδης, *mount of pride*), was an Idumean, and the son of Antipater and Cypros; by skilful management he obtained from Mark Antony the kingdom of Judæa, B. C. 36; and to conciliate the Jews, he divorced his wife *Doris*, and united himself to *Mariamne*

690. Who were the Hellenistic Jews? 691. Who was *Hermas*? [F] What of his writings are extant? [F] What question has been raised in respect of it? [F] 692. Who was *Hermes*? 693. Who was *Hermogenes*? 694. Who was *Herod the Great*?

of the royal family of the Asmoneans; but he maintained himself upon the throne by the most atrocious cruelty, and bloodshed. On the fall of his patron Antony, Herod judiciously secured the friendship of Augustus (Octavius), by whom he was confirmed in the possession of his kingdom. The jealousy, however, of the king, and his remorse of conscience, made him suspicious of all around him; his wife, whom he loved to extravagance, he ordered to execution, as he had lately done her father, and her brothers; and not long after, her mother shared the same fate. Herod next cast aside the mask of religion, and attempted to uproot the prejudices of the Jews in favour of the Mosaic Law, and make them conform to the customs of heathen nations: this design of Romanizing Judæa generated the hatred of the Jews against his rule; conspiracies were plotted against his life, which he frustrated by redoubled watchfulness, and a most rigid system of police: at length, thinking it better to endeavour to quiet the indignation of the Jews, and yield in some measure to their religious prejudices, he undertook to rebuild the Temple on a scale of great magnificence. The dreadful troubles, however, which continued to arise from the dissensions in Herod's family, hastened him to the grave, and were such as scarcely to find a parallel in history. His two sons by Mariamne, Alexander and Aristobulus, were accused of conspiring for the crown, and were immediately put to death; another son named Antipater, soon after formed a like design, and met a similar fate: five days after which, *Herod*, who had been a long time ill with a most excruciating disease, himself died in the 37th year of his reign. Just before the execution of Antipater, our SAVIOUR JESUS CHRIST, was born. (*Matt.* ii. 1.); an event which created great anxiety in the mind of Herod (*ib.* 3.); on the visit of the Magi, he endeavoured through them to find out where the infant Jesus was, that he might destroy Him, (*ib.* 7, 8.); but the Magi, under the guidance of a Superior Power, frustrated his design; in a moment of rage, therefore, he ordered all the male children of Bethlehem of two years old and under to be put to death, thus hoping to secure the death of our Saviour, (*ib.* 16.); but the Holy family had retired into Egypt, and escaped his murderous design, and soon after, *Herod* died as above stated; and Archelaus, his son, reigned in his stead. (*Further*; see pages 173—175).

695. — AGRIPPA I. (Ἀγρίππας, *sick, sorrowful*), the

695. Who was Herod Agrippa I?

son of *Aristobulus*, and grandson of Herod the Great, was brought up at the court of Rome; on leaving Rome, his uncle Herod Antipas supplied him with funds, till his great extravagance compelled his uncle to withhold his liberality. Agrippa then borrowed large sums of money from the Jews, and returned to the court of Tiberius the emperor; but he had not been long here before he was accused of having absconded from Judæa with money out of the imperial exchequer. By the assistance of the Empress Antonia, Agrippa appeased the anger of Tiberius. Shortly after, however, Caligula succeeded to the empire, and invested Agrippa with the tetrarchy of Batanæa and Trachonitis, which his uncle Philip had possessed, and likewise with the tetrarchy of Lysanias. Claudius, the succeeding emperor, gave him in addition Judæa, and Samaria. At length, with a view of gratifying the Jews, he began to persecute the Church of Christ, *Acts* xii. 1; he put to death James the Apostle, (*ib.* 2.); and imprisoned Peter, (*ib.* 3, 4.); but the hand of retributive justice overtook him; for shortly after, proceeding to Cæsarea to hold certain games in honor of Claudius, the applause and impious adoration of the people led him to forget the existence of a Supreme Being, and in a moment an angel smote him with disease, because he gave not God the glory; and in the course of five days, racked with torturing pains, he was eaten up of worms, and died. *Acts* xii. 20—23.

696. HEROD AGRIPPA II. was the son of the above, and called simply 'Agrippa;' he was staying at the court of Claudius at the time of his father's death; where he was detained a few years, the Emperor sending Cuspius Fadus into Judæa to direct the government. On the death, however, of his uncle *Herod*, king of Chalcis, Claudius bestowed on Agrippa his dominions; A. D. 48; and four years afterwards, A. D. 52-3, annexed to them the provinces of Gaulanitis, Trachonitis, Batanæa, Paneas, and Abilene which had formerly belonged to Lysanias. Nero, the successor of Claudius, gave him still further Julius in Persæa, and Tarichæa and Tiberias in Galilee. A little before this, when Festus was governor of Judæa, Agrippa and Bernice his sister, who lived with him in a state of incest, went to Cæsarea to salute him, *Acts* xxv. 13; while there, Festus spoke of the imprisonment of Paul, (*ib.* 14—27.); and Agrippa being anxious to hear him, the Apostle was brought forth; after hearing his

696. Who was Herod Agrippa II?

history and defence (*ib.* xxvi.) St Paul by the force of his argument almost persuaded Agrippa 'to be a Christian' (*ib.* 28.); and at the conclusion, Agrippa said, that 'the prisoner might have been set at liberty, had he not appealed to Cæsar' (*ib.* 32.). After some years, A. D. 66, the rebellion of the Jews broke out, when Agrippa was compelled to unite his forces with those of the Romans, and after the fall of Jerusalem, he retired to Rome with his sister, where he died, about A. D. 90.

697. HEROD ANTIPAS, (*Ἀντίπας*, *for, or against all*), was the son of Herod the Great by *Cleopatra* of Jerusalem: he succeeded to a portion of his father's dominions, as tetrarch of Galilee, and Peræa. *Luke* iii. 1. In honour of Julia, the wife of the emperor Augustus, he called Bethsaida *Julias*; and in honour of Tiberius, he called the sea of Cinnereth the '*Sea of Tiberias.*' Antipas first married the daughter of Aretas king of Arabia, but he soon divorced her for *Herodias*, his brother Philip's wife. *Matt.* xiv. 3. For this incestuous proceeding, John the Baptist reprov'd him. (*ib.* 4.); Antipas therefore, instigated by Herodias, imprisoned John, and eventually ordered him to be beheaded. *ib.* 5—11; *Mark* vi. 14. 17, 18; *Luke* iii. 19, 20; ix. 7, 9. The fame of Jesus reaching the ears of Antipas, he thought John had risen from the dead, *Matt.* xiv. 1.; and he is said to have sought the death of our Lord, *Luke* xiii. 31.; but when Christ was sent before him by Pilate to be examined he found no fault in Him. *ib.* xxiii. 7—15. Subsequently, Antipas was accused to Tiberius of having joined the conspiracy of Sejanus against the emperor, and of succouring the Parthians, the enemies of Rome; he was accordingly banished to Lyons in Gaul, where he died.

— ARCHELAUS. See ARCHELAUS.

698. — PHILIP, (*Φίλιππος*, *lover of horses, a warrior*), the tetrarch of Ituræa and Trachonitis, (*Luke* iii. 1.) is thought by some to have been the first husband of Herodias, who left him to live with his brother Herod Antipas; *Matt.* xiv. 3; *Mark* vi. 17; *Luke* iii. 19. Most critics, however, on the authority of Josephus, take Philip, *the tetrarch*, (*Luke* iii. 1.) to be a different person from Philip, *the husband* of Herodias (*Luke* iii. 19. &c.); the tetrarch they imagine to have been the son of Herod the Great by *Malthace*, (others

697. Who was Herod Antipas? 698. Who was Herod Philip? Distinguish Philip the tetrarch, from Philip the husband of Herodias.

say by *Cleopatra*), and the husband of Herodias to have been a son by *Mariamne* (daughter of Simon the high-priest); and this *Mariamne* having been discovered plotting against Herod was divorced, and her son Philip disinherited. The pride and ambition therefore of Herodias not relishing this disgrace, she abandoned Philip, and married Herod Antipas. Herod Philip, the *tetrarch*, the same critics observe, married *Salome*, the daughter of Herodias; and, they say, that the 'Philip' of the evangelists is the 'Herod son of *Mariamne*' of Josephus; a private individual different from Philip, the tetrarch. Philip the tetrarch was a very amiable prince, and much beloved by his subjects; he enlarged and beautified the city of Paneas, and in honour of Tiberias called it *Cæsarea*, (*Cæsarea Philippi*).

699. HERODIANS, a sect of the Jews in the time of our Lord, and rather of a political than a religious character; *Matt.* xxii. 16; *Mark* iii. 6; xii. 13; according to Tertullian and others, they took their name from believing Herod to be the Messiah, and who was to raise the country to the highest pitch of glory; but there is no foundation for this idea in Scripture. They most probably were a set of men of very profligate habits, and strongly attached to the family and rule of Herod; and by consequence very zealous for the authority of the Romans, and the introduction of Roman manners, games, and other heathen usages. This brought them opposed to the Pharisees, who considered it contrary to the law to have a king who was not of their own nation, and therefore held it to be illegal to pay the taxes. Some think the Herodians belonged to the sect of the Sadducees; but this is doubtful. The caution of Christ to his disciples to 'beware of the leaven of Herod' (*Mark* vii. 15.), probably meant to beware of suffering views of interest and worldly policy to interfere or be commingled with true religion.

700. HERODIAS, (*Ἡρωδιάς*, *mount of pride*), the daughter of Aristobulus and Bernice, was grand-daughter of Herod the Great, and sister of Herod Agrippa I. She married her uncle *Philip*, by whom she had a daughter *Salome*; but he falling into disgrace, and being obliged to live in private, Herodias left him, and married his brother *Herod Antipas*, tetrarch of Galilee. This proceeding incurring the censure of John the Baptist (*Matt.* xiv. 3—6; *Mark* vi. 17—22;

699. What was the sect of the Herodians? 700. Who was Herodias?

Luke iii. 19.) she procured his imprisonment; and subsequently through her daughter Salome, whose dancing infatuated Herod, effected his death. Her husband shortly after falling into disgrace was banished to Lyons in Gaul, whither she accompanied him; and there, it is supposed, died.

701. HERODION, (*Ἡρωδίων*, *Juno's song*), a cousin, or kinsman of St Paul's. *Rom.* xvi. 11.

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Hexapla, the..... page 6

HEZEKIAH. See EZEKIAS.

702. HIERAPOLIS, (*Ἱεραπολις*, *sacred city*), a city of Phrygia in Asia Minor near Colosse, and Laodicea; early converted to Christianity. *Col.* iv. 13.

Hug's System of Criticism page 15

Hugo, Cardinal..... page 62

703. HYMENÆUS, (*Ἵμέναιος*, *a wedding song*), a citizen of Ephesus, and one of St Paul's converts; but he afterwards fell away, denying the resurrection of the body, which he said had already come, being figuratively implied in the resurrection by conversion from the former death in trespasses and sins. 1 *Tim.* i. 20; 2 *Tim.* ii. 17.

Hyperbole, a figure of speech..... page 40

704. ICONIUM, (*Ἰκόνιον*, *coming*), now Cognior Koniah, was formerly the capital of Lycaonia in Asia Minor: Paul and Barnabas came hither from Antioch in Pisidia, *Acts* xiii. 51; xvi. 2; and while here they preached in the synagogue (*ib.* xiv. 1.) but the unbelieving Jews having stirred up a tumult against them; they fled to Lystra. *ib.* 2—6. 19; 2 *Tim.* iii. 11.

705. IDUMÆA, (*Ἰδουμαία*, *red, earthy*), a district of Arabia, south of Judæa, extending to the Red Sea, and anciently called the land of Edom, from having been occupied by the descendants of *Edom*, another name of Esau. Herod the Great is said to have been an Idumæan; and many of its inhabitants joined the multitudes following Jesus. *Mark* iii. 8.

706. ILLYRICUM, (*Ἰλλυρικόν*, *making merry*), a pro-

701. Who was Herodion? 702. Where was Hierapolis? 703. Who was Hymenæus? What was his heresy? 704. Where was Iconium? 705. Where was Idumæa? 706. Where was Illyricum?

vince to the north-west of Macedonia lying along the eastern coast of the Adriatic sea, or gulf of Venice. St Paul informs us that he preached the gospel 'from Jerusalem round about unto Illyricum.' *Rom.* xv. 19.

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707. ISAAC, (Ἰσαακ, *laughter*), the child of promise, son of Abraham and Sarah, and father of the patriarch Jacob, *Matt.* i. 2; *Luke* iii. 34; *Acts* vii. 8.:—his being in the kingdom of heaven alluded to by our Lord, *Matt.* viii. 11; *Luke* xiii. 28;—alluded to by St Paul, *Rom.* ix. 10; *Gal.* iv. 28; *Heb.* xi. 9. 17—20; and by St James, *Jam.* ii. 21.

708. ISAIAH, or ESAIAS, (Ἰσαΐας, *health*, or *salvation of the Lord*), one of the greater prophets, and who, from prophesying especially concerning Christ, is called the *Evangelical* prophet. His prophecies are frequently referred to in the New Testament: as in *Matt.* iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14; xv. 7; *Mark* vii. 6; *Luke* iii. 4; iv. 17; *John* i. 23; xii. 38, 39. 41; *Acts* viii. 28. 30; xxviii. 25; *Rom.* ix. 27. 29; x. 16, 20; xv. 12.

ISCARIOT. See JUDAS.

709. ISRAEL, (Ἰσραηλ, *prevailing*), a name given to the patriarch Jacob by the angel who wrestled with him: in the New Testament the name is applied to his descendants, the Jews (*passim*); hence *Israelites*.

Itala Version of the Scriptures

page 17

710. ITALY, a celebrated country in the south of Europe, of which Rome was the capital. Aquila came from this place, *Acts* xviii. 2.; and St Paul journeyed hither when

707. Is Isaac referred to in the New Testament? 708. Are the prophecies of Isaiah referred to in the New Testament? 709. What is meant by Israel in the New Testament? 710. How is Italy connected with New Testament history?

a prisoner. *ib.* xxvii. 1; *Heb.* xiii. 24. The Roman Cohort garrisoned in Judæa, and commanded by Cornelius the centurion was called 'the *Italian band.*' *Acts* x. 1.

711. ITURÆA, (Ἰτουραία, *mountainous*), a province of Syria or Arabia, beyond the Jordan, east of Batanea, and south of Trachonitis: over which *Philip* was tetrarch when John the Baptist commenced his ministry. *Luke* iii. 1.

712. JACOB, (Ἰακώβ, *heeler, supplanter*),—(1) the son of Isaac and Rebekah, and twin-brother of Esau; and the father of the twelve patriarchs. He is referred to in *Matt.* i. 2; viii. 11; *Luke* iii. 34; xiii. 28; *Acts* vii. 14; *Rom.* ix. 13; xi. 26; *Heb.* xi. 9. 20, 21.

— (2) The father of *Joseph*, the husband of *Mary*. *Matt.* i. 15.

713. JACOB'S WELL, a deep well near the city of Shechem, (or Sichem, or Sychar), in Samaria, cut out of the rock; it became celebrated from the discourse of our Saviour with the woman of Samaria. *John* iv. 5—30.

714. JAIRUS, (Ἰαίερος, *illuminated*), a chief ruler of the synagogue at Capernaum, whose daughter falling dangerously ill, he besought Jesus to heal her. *Mark* v. 22.; *Luke* viii. 41. As our Lord was proceeding, the girl died; but when He arrived at the ruler's house He raised her to life. *Mark* v. 35—43; *Luke* viii. 49—56.

715. JAMBRES, (Ἰαμβρῆς, *a rebel, or the sea, or with poverty*), one of the magicians who with Jannes opposed Moses in Egypt. 2 *Tim.* iii. 8.

716. JAMES, (Ἰακώβος, *supplanter*),—(1) *the greater*, the son of Zebedee and Salome, and brother to John, the Evangelist, who were all fishermen of Bethsaida in Galilee. *Mark* i. 19. He was called to follow Jesus, *Matt.* iv. 21; and in his great zeal, he and his brother would have brought down fire from heaven upon certain Samaritans because they refused to receive Christ; for this he was rebuked by our Lord, and the two brothers were named *Boanerges*. *Luke* ix. 54. Both they and their mother are said to have requested of our Lord to sit one on His right hand, and the other on His left in His kingdom. Jesus answered that this was only in the appointment of His Heavenly Father. *Matt.*

711. Where was Ituræa? 712. Who was Jacob? 713. Where was Jacob's well? 714. Who was Jairus? 715. Who was Jambres? 716. Who was James the greater? How was he distinguished from the other James? Give the particulars of his life, and death. [h]

xx. 20; *Mark* x. 35. After the resurrection of Christ, he preached to the Jews in and about Jerusalem, but in the persecution set on foot by Herod, he was beheaded. A. D. 44. *Acts* xii. 2.

717. JAMES (2) *the Less*, the Son of Alphæus or Cleopas, and brother of our Lord, was the author of the *Epistle* bearing that name, and bishop of Jerusalem, and was martyred. See his life, *page* 150.

James, Epistle of *page* 151

718. JANNA, (*Ἰαννα*, *answering, afflicted, poor*), mentioned in the genealogy of our Lord. *Luke* iii. 24.

719. JANNES, (*Ἰαννῆς*, *answering, afflicted*), a magician of Egypt, who with Jambres withstood Moses. *2 Tim.* iii. 8.

720. JARED, (*Ἰαρεδ*, *ruling, coming down*), the father of Enoch, and a progenitor of Christ. *Luke* iii. 37.

721. JASON, (*Ἰάσων*, *healing*), a kinsman of St Paul's in whose house he dwelt at Thessalonica, and who hazarded his life to save the Apostle in a sedition excited in that city. *Acts* xvii. 5—9. He seems after this to have gone to Rome. *Rom.* xvi. 21.

722. JECHONIAS, or *Jeconiah*, (*Ἰεχονίας*, *stability of the Lord*), son and successor of Jehoiachim, king of Judah, and a progenitor of our Lord. *Matt.* i. 11, 12.

723. JEPHTHAH, (*Ἰέφθαε*, *opening*) one of the Judges of Israel, who made a rash vow: his faith spoken of, *Heb.* xi. 32.

724. JEREMIAH, (*Ἰερεμίας*, *exalting the Lord*), one of the greater prophets, who lived in the reign of king Josiah. *Matt.* ii. 17; xxvii. 9. John the Baptist thought to have been he.—*ib.* xvi. 14.

Jeremy, the same as *Jeremiah*, which see.

725. JERICO, (*Ἰεριχὼ*, *the moon, month*), a city about 20 miles north-east of Jerusalem, and 6 from the Jordan. Christ passed through it, and performed a miracle in its neighbourhood. *Luke* xix. 1;—the parable of the good Samaritan laid here. *ib.* x. 30. By the faith of its assailants in the time of Joshua its walls fell down. *Heb.* xi. 30.

Jerom *page* 51

726. JERUSALEM, (*Ἱερουσαλήμ*, *vision of peace*), the metropolis of Palestine, and the seat of government from

717. Who was James the Less? 719. Who was Jan-
nes? 721. Jason? 723. Jephthah? 724. Jeremiah?
725. Where was Jericho? 726. What was Jerusalem?

the time of David. It was called *Salem* in the time of Abraham, and Melchizedek was its king; (*Gen.* xiv. 8); *Heb.* vii. 2. and subsequently it was called *Jebus*, (*Josh.* xv. 8); whence its derivation, '*Jebus-Salem*,' '*Jerusalem*.' Christ lamented over it, *Matt.* xxiii. 37; and foretold its destruction, (*ib.* xxiv. 2—28.) which took place by the Roman armies under Titus. A. D. 70. It is mentioned continually in New Testament history, and it was the scene of our Lord's passion. *Matt.* xxvi. xxvii. &c.: It is also put for the Gospel, *Gal.* iv. 25, 26;—A New Jerusalem is to descend from heaven. *Rev.* xxi. 2. 10.

727. **JESSE**, (Ἰεσσαί, *a gift, a being*), the son of Obed, and father of David, and therefore a progenitor of our Lord. *Matt.* i. 5, 6; *Luke* iii. 32.

728. **JESUS**, (Ἰησοῦς, *Saviour*),—(1) Our Lord, and Saviour, **JESUS CHRIST**; the life of, *page* 164;—the name explained, *page* 171.

— (2) the name of *Jeshua* or *Joshua*, the captain of Israel. *Acts* vii. 45; *Heb.* iv. 9.

— (3) a fellow worker of St Paul's, called also *Justus* of the circumcision. *Col.* iv. 11.

729. **JEWS**, (Ἰουδαῖοι, *praising*), the people of Israel, so called from their ancestor *Judah*; especially after the Babylonish captivity. Their privileges declared, *Rom.* iii. 1; ix. 4; St Paul laments their position. *ib.* ix. 1; yet they are to be recalled, and converted. *ib.* xi. 1. 23. 26.; *2 Cor.* iii. 16.

Jews and Samaritans, their enmity,..... *page* 182

730. **JEZEBEL**, (Ἰεζάβελ, *woe, or to the dunghill*), the infamous wife of Ahab king of Israel; her example referred to by Christ. *Rev.* ii. 20.

731. **JOANNA**, (Ἰωάννα, *gift of the Lord*),—(1) the wife of Chuza, Herod's steward; after being healed by our Lord, she followed and administered unto him. *Luke* viii. 2, 3.

— (2) mentioned in the genealogy of our Lord. *Luke* iii. 27.

732. **JOATHAM**, or *Jotham*, (Ἰωαθαμ, *absolute, perfect*), son and successor of Uzziah king of Judah, and a progenitor of our Lord. *Matt.* i. 9.

728. What persons have the name of Jesus in the New Testament? 729. Who are the Jews? 730. What has Jezebel to do with New Testament history? 731. Who was Joanna?

733. **JOB.** (Ἰωβ, *sorrowful*), a patriarch, the author of the Scripture bearing his name, and thought to be contemporary with Moses: he was celebrated for his patience, and piety. *James* v. 11.

734. **JOEL,** (Ἰωήλ, *willing, swearing*), the son of Pethuel, and one of the Minor Prophets: he was contemporary with Jeremiah; and his prophecy is referred to by St Peter. *Acts* ii. 16.

735. **JOHN,** (Ἰωάννης, *gracious, holy*),—(1) *The Baptist.* The son of Zacharias, the priest, and Elizabeth, was born six months before our Lord. His birth, name, and office were foretold to his father, while performing his functions in the Temple, *Luke* i. 10—17; (*Malachi* iv. 5.); and for his incredulity he was struck dumb until the naming of the child, when his faith gave him the name of *John*, and Zacharias's speech was immediately restored. From this time the child was brought up in the wilderness in a very abstemious manner, and in coarse clothing, *Matt.* iii. 4; *Mark* i. 6; and when he became 30 years of age, he manifested himself to the world as the fore-runner of the Messiah, whom he declared about to come. *Matt.* iii. 11; *Mark* i. 7; *John* i. 6. 15. 19. 27. He preached repentance, and confession of sins, and induced many to be baptized in the Jordan, whence he was called '*The Baptist.*' *Matt.* iii. 1; *Mark* v. 1; *Luke* iii. 3; *John* iii. 23; *Acts* i. 5; xi. 16; xiii. 24. He baptized Christ Himself, *Matt.* iii. 14; and the next day proclaimed Him to be the '*Lamb of God.*' *John* i. 29. A little time after, in consequence of reproving Herod for marrying Herodias his brother Philip's wife, he was imprisoned, *Matt.* iv. 12; *Mark* i. 14; *Luke* iii. 19; and at the instance of Herodias by the request of her daughter Salome, Herod commanded him to be beheaded. *Matt.* xiv. 1; *Mark* vi. 14. 16; *Luke* ix. 7. While John was in prison he sent certain of his disciples to inquire if Jesus was the expected Messiah. *Matt.* ix. 14; xi. 2. 4; *Mark* ii. 18; *Luke* v. 33; vii. 18, 19. 22; xi. 1; *John* iii. 25. Subsequently Jesus bore testimony to the character of John. *Matt.* xi. 7. 13; *Luke* vii. 24; xvi. 16; *John* v. 33. 36; x. 41. John was much esteemed by the people: *Matt.* xxi. 26; *Mark* xi. 32; *Luke* xx. 6.; and Herod was afraid

733. Job? 734. Joel? 735. Give the life of John the Baptist. *What became of him?* [d] *What was foretold of him?* [d] How many persons of the name of John are mentioned in the New Testament?

of him, *Mark* vi. 20; yet for his oath's sake he sacrificed him to the revengeful temper of Herodias. St Paul found some of John's disciples at Ephesus, who, not knowing whether there was any Holy Ghost, were baptized by the Apostle. *Acts* xix. 3—7.

JOHN (2) *The Apostle and Evangelist*. Life of, *page* 83;—Gospel of, *page* 85;—First Epistle of, *page* 89;—Controverted passage in, *pages* 10. 90;—Second Epistle of, *page* 91;—Third Epistle of, *page* 93.

— (3) *Mark*. See MARK*page* 71

— (4) A son of Annas the high-priest, before whom and others, the Apostles were examined for preaching in the name of Jesus. *Acts* iv. 6.

736. JONA, (Ἰωνᾶ, *a dove*), or *Jonas*, the father of St Peter. *Matt.* xvi. 17; *John* i. 42; xxi. 15—17.

737. JONAH, (Ἰωνᾶς, *a dove*), or *Jonas*, one of the minor prophets, son of Amittai, and he who was sent to preach repentance to the Ninevites; but in his endeavour to avoid this duty he was cast into the sea, and swallowed by a whale, in which he remained three days and three nights. When the Jews asked our Lord for a sign, He gave them only the sign of the prophet Jonas. *Matt.* xii. 39—41; xvi. 4; *Luke* xi. 29, 30.

738. JONAN, (Ἰωναν, *a dove*), mentioned in the genealogy of our Lord. *Luke* iii. 30.

739. JOPPA, (Ἰόππα, *comeliness*), *Japho*, or *Jaffa*, a sea-port of Judæa, on the Mediterranean, 30 miles south of Cæsarea, and 45 north-west of Jerusalem. St Peter visited Joppa, where he remained at the house of Simon a tanner many days. In this city he raised Tabitha (*Dorcas*) to life. *Acts* ix. 36—43. And while here Cornelius sent for him. *ib.* x. 5. 23; xi. 5.

740. JORAM, or *Jehoram* (Ἰωραμ, *height of the Lord*), son and successor of Jehoshaphat, king of Judah; and a progenitor of our Lord. *Matt.* i. 8.

741. JORDAN, (Ἰορδάνης, from *Jor* a spring, and *Dan*, a town near its source), the principal river of Judæa, rising at the foot of the Anti-Libanus mountains at Cæsarea Philippi (*Paneas*). It runs a course of upwards of 100 miles due south, passing through Lake Merom, and the Sea of

736. Who was Jona? 737. What mention is made of the prophet Jonah in the New Testament? 739. Where was Joppa? and what occurred there? 741. In what way is the river Jordan connected with New Testament history?

Galilee, and finally empties itself into the Dead Sea. *John* baptized in this river, *Matt.* iii. 6; *Mark* i. 5. 9; *John* i. 28; iii. 26; and here Christ also was baptized, *Matt.* iii. 13.

742. JORIM, (*Ἰωρεὶμ*, *exaltation of the Lord*), mentioned in the genealogy of our Lord. *Luke* iii. 29.

743. JOSAPHAT, or *Jehoshaphat*, (*Ἰωσαφάτ*, *the Lord is the Judge*), the son and successor of Asa king of Judah: and a progenitor of our Lord. *Matt.* i. 8.

744. JOSE, (*Ἰωσή*, *sparing, lifting up*), mentioned in the genealogy of our Lord. *Luke* iii. 29.

745. JOSEPH, (*Ἰωσήφ*, *increasing*),—(1), the son of the patriarch Jacob, by Rachel, *John* iv. 5: he was sold into Egypt by his brethren, *Acts* vii. 9. 13, 14; by faith Jacob blessed the sons of Joseph. *Heb.* xi. 21, 22.

746. — (2) *the husband of Mary*, was the son of Jacob, and grand-son of Matthan; and as well as being a descendant of the Royal house of David, he was also the *reputed* father of Christ. *Matt.* i. 6. 16; *Luke* i. 27; iii. 22. An angel informed him of the nature of Mary's conception, which reconciled him to her position, *Matt.* i. 19. 24; after which he proceeded with her to Bethlehem to be taxed, where CHRIST was born. *Luke* ii. 4. 16. Directed by an angel, he retired with Mary and the child into Egypt, till the death of Herod, *Matt.* ii. 13; after which he returned, *ib.* 19.; and took up his abode at Nazareth, where it is supposed he followed the calling of a carpenter. *Matt.* xiii. 55; *Luke* iv. 22; *John* i. 45; vi. 42. In one of his visits to Jerusalem to keep the passover, Joseph lost the child Jesus, then about 12 years old, and after three days found Him in the Temple disputing with the doctors. *Luke* ii. 41—43. What became of Joseph is not known; but he is thought to have died before our Lord entered on his public ministry.

747. — (3) *of Arimathea*, a Jewish counsellor, and private disciple of Christ's, *Matt.* xxvii. 57—59; *Mark* xv. 42—45; *Luke* xxiii. 50; *John* xix. 38. He did not consent to the condemnation of Jesus, *Luke* xxiii. 51; and after our Lord's crucifixion, he went to Pilate and begged the body of Jesus; and after wrapping it in linen, buried it in his own new tomb. *ib.* 52, 53.

748. — (4) called also *Barsabas*, and surnamed Justus:

745. How is Joseph the patriarch connected with New Testament history? 746. Who was Joseph the husband of Mary? 747. Who was Joseph of Arimathea? 748. What other Josephs are there mentioned in the New Testament? How many of this name occur?

he was a candidate with Matthias for the Apostleship vacant by the death of Judas Iscariot, but he lost it. *Acts* i. 23.

JOSEPH (5) called also *Joses*, which see.

— (6 &c.) mentioned in the genealogy of our Lord. *Luke* iii. 24. 26. 30.

749. JOSES, (Ἰωσῆς), the same as *Joseph*, was the son of Mary and Cleopas, and brother of James the Less, and therefore one of the brethren of our Lord. *Matt.* xiii. 55; xxvii. 56; *Mark* vi. 3; xv. 40. 47. Some critics think this person to be the same as Joseph, called also *Barsabas*. See above, *Joseph*. (4)

750. JOSIAS, or *Josiah*, (Ἰωσιᾶς, *the fire of the Lord*), son and successor of Amon, king of Judah, and a progenitor of our Lord. *Matt.* i. 10, 11.

751. JUDA, (Ἰούδα, *confession, praise*), mentioned in the genealogy of our Lord. *Luke* iii. 26. 30. 33.

752. JUDAS, (Ἰούδας, *confession, praise*),—(1) or *Barsabas*, one of the disciples sent by the Apostles from Jerusalem to Antioch with the decree of the council respecting adherence to the Mosaic ritual. *Acts* xv. 22—32.

753. — (2) *Gaulanitis*, or the Galilean, a native of the city of Gamala in that district, and who raised a rebellion in Judæa against the enrolment or taxing ordered by Cyrenius, in which he perished. *Acts* v. 37.

754. — (3) *Iscariot* (Ἰσκαριωτης, *hireling, or a man of Karioth or Cerioth, to which he belonged*), one of the apostles of our Lord, and appointed their treasurer, *Matt.* x. 4; *Mark* iii. 19; *Luke* vi. 16: he was angry with Mary for anointing our Lord, and wasting the ointment, *John* xii. 4; Christ foretold his treachery, *Matt.* xxvi. 21; *Mark* xiv. 18; *Luke* xxii. 21; *John* vi. 71; xiii. 21. 26: Judas after this, went and bargained with the Pharisees, *Matt.* xxvi. 14; *Mark* xiv. 10; *Luke* xxii. 3: he then betrayed our Lord in the garden of Gethsemane, *Matt.* xxvi. 47; *Mark* xiv. 43; *Luke* xxii. 47; *John* xviii. 3: but repenting of this infamy, he returned the money to the chief-priests, and went and hanged himself. *Matt.* xxvii. 3; *Acts* i. 18.

755. — (4) or *Jude*, called also *Lebbeus* (Λεββαῖος, *confessing*), and *Thaddeus* (Θαδδαιοῦς, *confessing*), or the

749. Who was Joses? 752. Who was Judas called Barsabas? 753. Who was Judas the Gaulanite? 754. Who was Judas Iscariot? 755. Who was Judas called Lebbeus or Thaddeus?

Zealot, was the son of Mary and Cleopas, and the brother of James the Less, and consequently one of the brethren of our Lord. He was one of the Apostles. *Matt.* x. 3; xiii. 55; *Mark* iii. 18; vi. 3; *Luke* vi. 16; *Acts* i. 13. St Jude inquired of Jesus, how 'He could manifest Himself to His 'Apostles, and not to the world.' *John* xiv. 22. After our Lord's death, he wrote the *Epistle* bearing his name; and what became of him after this is not known. Paulinus says he preached in Libya; Jerom, in Edessa; and others, in Judæa, Samaria, Idumea, Syria, Armenia, and Persia. See his life, *page* 161.

JUDAS (5) or *Judah*, a son of Jacob, and a progenitor of Joseph, the husband of Mary. *Matt.* i. 2, 3; *Luke* iii. 33.

Jude, *Epistle* of,*page* 162.

756. JUDÆA, (Ἰουδαία, *confessing*), a name derived from *Juda*, and applied not only to the portion of the tribe of *Judah*, but sometimes to the whole land of *Israel*; called also *Canaan*, *Palestine*, *Land of Promise*, and the *Land of Judæa*. *Matt.* xxiv. 16; *Acts* i. 18.

757. JULIA, (Ἰουλία, *soft, downy*), a female convert of *St Paul's* to whom he sent his salutations. *Rom.* xvi. 15. She is thought to have been the wife of *Philologus*.

758. JULIUS, (Ἰούλιος, *soft, downy*), the centurion of the *Augustan* cohort, to whose care *Festus* committed *St Paul* to be conveyed a prisoner to *Rome*. *Acts* xxvii. 1. He showed to the *Apostle* great courtesy, (*ib.* 2.), suffering him to land at *Sidon*, and visit his friends there; and saved him from the murderous designs of the soldiers, *ib.* 43.

759. JUNIA, or JUNIAS, (Ἰουνία, *of Juno*), a kinswoman, and convert of *St Paul's*, and of whom he makes honourable mention. *Rom.* xvi. 17.

760. JUPITER, (Ζεὺς Πατήρ, *the father that helpeth*), the supreme god of the heathens, whom they regarded as the maker of heaven and earth, and ruler of the universe. *Acts* xix. 35. *Jupiter*, and *Mercury* the god of *eloquence*, were supposed to be those gods who most frequently assumed the human form: the former was represented as a large majestic looking man, and aged, while the latter, who generally attended him, was young, light, and active: on which account when *Paul* and *Barnabas* were preaching in

756. What is the meaning of *Judæa*? 757. Who was *Julia*? 758. *Julius*? 759. Who was *Junia*? 760. In what way are the names of *Jupiter* and *Mercurius* connected with *New Testament* history?

and about Lystra in Lycaonia, they made so great an impression as to lead the people to call Barnabas *Jupiter*, and Paul *Mercurius* because he was the chief speaker. *Acts* xiv. 12, 13.

761. JUSTUS, (Ἰούστος, *just*),—(1) the surname of *Joseph Barsabas*, one of the candidates for the Apostleship vacant by the death of Judas Iscariot, but the lot fell upon Matthias. *Acts* i. 23.

— (2) a Christian in Corinth, who entertained St Paul, and in whose house the Apostle preached. *Acts* xviii. 7.

— (3) called also *Jesus*, a Jew, who after his conversion became a fellow-labourer of St Paul's. *Col.* iv. 11.

Kephalaia.....page 62.

762. KIDRON, or CEDRON, (κέδρων, *making black, or sad*), a brook running through the valley of Jehoshaphat, on the east side of Jerusalem between the city and the mount of Olives. Our Lord crossed it on the way to the garden of Gethsemane. *John* xviii. 1.

763. KISH, or CIS, (Κίς, *hard, straw*), the son of Ner, a Benjamite, and father of king Saul. *Acts* xiii. 21.

764. KORAH, or CORE, (Κορε, *boldness, frost*), a grandson of Levi, who with others disputed the authority of Moses and Aaron, and for his rebellion was swallowed alive by the earth: his crime is alluded to by St Jude. *Jude* 11.

Lamb, The, Christ so called.....page 179

765. LAMECH, (Λαμεχ, *poor, smitten*), father of Noah, and a progenitor of our Lord. *Luke* iii. 36.

Language of the Greek Testamentpage 47

766. LAODICEA, (Λαοδίκεια, *just people*), a city of Phrygia near Colosse, and formerly called Diospolis. St Paul never visited this city, nor had the Laodiceans ever seen his 'face in the flesh;' *Col.* ii. 1; yet he expressed great concern for their well-being in the faith: (*ib.* iv. 13. 15.); and desired the Colossians to read his epistle to them to the Laodiceans. (*ib.* 16.) The Laodiceans, however, became very lukewarm in the cause of Christ, whence a message was sent to them by our Lord. *Rev.* iii. 14.

767. LASEA, (Λασαία, *thick, wise*), a city of the isle of Crete near to the Fair Havens. *Acts* xxvii. 8.

761. What persons bear the name of Justus in the New Testament? 762. What was Kidron? 763. Who was Kish? 764. Who was Korah? 766. Where was Laodicea? 767. Where was Lasea?

Latinisms in the Greek Testament..... page 49

Laying on of Hands, in blessing. *Matt.* xix. 15—in healing, *Mark* v. 23; vi. 5; xvi. 18; *Luke* iv. 40; xiii. 13; *Acts* ix. 17; xxviii. 8.—in imparting the gifts of the Spirit. *Acts* viii. 17, 19; xix. 6; *Heb.* vi. 2.—in ordaining. *Acts* vi. 6; xiii. 3; 1 *Tim.* iv. 14; v. 22; 2 *Tim.* i. 6.

768. LAZARUS, (*Λαζαρος*, *help of God*),—(1) the brother of Martha, and Mary, living at Bethany, near Jerusalem, and in whose house Christ sometimes lodged. He was taken ill, and died, and after he had been in the grave four days, our Lord raised him to life. *John* xi. 2. 5. 11. 14. 43; xii. 17. After this, six days before Christ's last passover, Lazarus sat at table with Him, (*ib.* xii. 2.); and many people came to see him. (*ib.* 9.) What became of Lazarus is not known.

— (2) the poor afflicted man in the parable who sat at the rich man's gate begging, and when dead was received into Abraham's bosom. *Luke* xvi. 19—25.

769. LEBBEUS, (*Λεββαιος*, *confessing, praising*), one of the twelve Apostles, *Matt.* x. 3; the same as *Judas* or *Jude*; which see.

Lectonaria..... page 7

770. LEGION, (*Λεγεών*), a body of foot soldiers in the Roman army comprising ten cohorts, each cohort fifty maniples, and each maniple fifteen men, whence a full legion contained 6000 men. Jesus cured a demoniac who called himself '*Legion*,' as if possessed by a legion of devils. *Mark* v. 9. Christ told Peter that twelve legions of angels would come to His relief if it were necessary. *Matt.* xxvi. 53.

771. LEVI (*Λεβι*, *joined*),—(1) one of the twelve Apostles, also called *Matthew*. *Mark* ii. 14; *Luke* v. 27. 29. See page 67.

— (2) mentioned in the genealogy of our Lord. *Luke* iii. 24. 29.

Lexicon Heptaglotton..... page 25

772. LIBERTINES. These Jews are thought to have been either emancipated slaves from Italy, or their descendants

768. Who was Lazarus of Bethany? Who was the other Lazarus? 769. Who was Lebbeus? 770. What was a legion? 771. Who was Levi? 772. Who were the Libertines spoken of in the Acts?

(*Libertini*); or a people from a place in Africa near Carthage, called *Libertina*; they had a synagogue in Jerusalem for their especial use, and joined with the Cyrenians and Alexandrians in disputing with Stephen. *Acts* vi. 9.

773. LIBYA, (*Λιβυή, gross*), a province of Egypt in Africa, from which place many Jews were in Jerusalem on the noted day of Pentecost. *Acts* ii. 10.

774. LINUS, (*Λίνο, a net*), a Christian mentioned by St Paul, *2 Tim.* iv. 21.: and who, according to Irenæus, Eusebius, and other ancient Fathers, succeeded St Peter as bishop of Rome: some say he died a martyr in the persecution of Nero.

Litotes, a figure of speech..... page 40

775. LOIS, (*Λωίς, better*), the grand-mother of Timothy, and whose faith is commended by St Paul. *2 Tim.* i. 5.

London Polyglott, The page 25

776. LORD'S SUPPER, The: instituted by Christ just before his death. See page 223. It is also called the '*Eucharist*,' because Christ in the institution of it gave thanks (*εὐχαριστήσας*) unto God. The passages of Scripture particularly recommending this Sacrament are *Matt.* xxvii. 26; *Mark* xiv. 22; *Luke* xxii. 19; *1 Cor.* v. 7, 8; x. 16; xi. 23—29; *Acts* ii. 42; xx. 7.

777. LOT, (*Λωτ, wrapped, joined*), the nephew of Abraham, delivered from the destruction of Sodom by an angel, but his wife looking back became a pillar of salt. The circumstance alluded to by our Lord as a warning; *Luke* xvii. 28. 32: and likewise by St Peter. *2 Pet.* ii. 7.

778. LUCAS. (*Λουκάς, luminous*), a fellow-labourer of St Paul's (*Philem.* 24.); and considered to be the same person by St Luke; which see.

Lucian..... page 7

779. LUCIUS, (*Λούκιος, of light*)—(1) of Cyrene, one of the prophets of the Christian Church at Antioch. *Acts* xiii. 1; and by some thought to have been one of the Seventy.

— (2) a fellow-labourer of St Paul's, *Rom.* xvi. 21; and thought to be the same as Lucius of Cyrene. Some think

773. Where was Libya? 774. Who was Linus? *What became of him?* [b] 775. Who was Lois? 776. *What passages of Scripture speak of the Lord's Supper?* [Q] 777. Is Lot mentioned in the New Testament? 778. Who was Lucas? 779. Who were those named Lucius?

these two are the same as *Lucas* or *Luke*; but this is very questionable.

LUKE, ST., Life of..... pages 55, 56, 76

— *Gospel of*..... pages 66, 67

— *Preface of*..... pages 79, 164

780. LYCAONIA, (*Λυκαονία*, a wolf), a province of Asia Minor, forming part of Cappadocia: here St Paul preached in the cities of Iconium, Derbe, and Lystra. *Acts* xiv. 6. 11. &c.

781. LYCIA, (*Λυκία*), a province of Asia Minor having Phrygia on the north, and the Mediterranean on the south: St Paul landed at the Port of Myra in Lycia on his journey to Rome. *Acts* xxvii. 5.

782. LYDDA, (*Λυδδα*, standing water), a city about 14 miles north-east of Joppa, and 32 north-west from Jerusalem. St Peter visited the saints in this place, *Acts* ix. 32; and cured one Eneas of the palsy, (*ib.* 33, 34); and before he left, they all 'turned to the Lord.' *ib.* 35. 38.

783. LYDIA, (*Λυδία*, standing water), a woman of Thyatira, a seller of purple, who dwelt at Philippi in Macedonia. *Acts* xvi. 14. She was a Jewish proselyte, and converted to Christianity by St Paul, and herself and family were all baptized. After this she prevailed on the Apostle and his fellow-labourers to make her house their home: *ib.* 15—49. Lydia was also a country of Asia Minor peopled by the posterity of Lud.

784. LYSANIAS, (*Λυσανίας*, dissolving sadness), a tetrarch of Abilene, a small province in Lebanon. *Luke* iii. 1.

785. LYSIAS, (*Λυσίας*, dissolving), the chief captain of the Roman troops in Jerusalem. *Acts* xxiii. 26. See CLAUDIUS LYSIAS.

786. LYSTRA, (*Λυστρα*, dissolving), a city of Lycaonia in Asia Minor, 40 miles west of Iconium, and of which place Timothy was a native. *Acts* xvi. 1, 2. Paul and Barnabas preached the Gospel here, and having miraculously cured a lame man, they were taken for gods. *ib.* xiv. 6. 8. 11; 2 *Tim.* iii. 11.

787. MAATH, (*Μααθ*, wiping away, fearing), mentioned in the genealogy of our Lord. *Luke* iii. 26.

780. Where was Lycaonia? 781. Where was Lycia?
 782. What took place at Lydda? 783. Who was Lydia?
 784. Who was Lysanias? 785. Who was Lysias? 786.
 Where was Lystra?

788. MACEDONIA, (*Μακεδονία*, *burning, worshipping, crooked*), a large country of Greece. St Paul while at Troas was called in a vision to preach the Gospel in Macedonia. *Acts* xvi. 9; xix. 21; and there founded the churches of Philippi, and Thessalonica. Silas, and Timothy also preached there; *ib.* xviii. 5. The Churches there were very liberal in their contributions to the poor saints. *Rom.* xv. 26; 2 *Cor.* vii. 5; viii. 1; ix. 2. 4; xi. 9; 1 *Thess.* i. 7, 8; iv. 10.

789. MAGDALA, (*Μαγδαλά*, *a tower, greatness*), a town and territory placed by some authorities on the eastern side of the lake of Tiberias, and by others on the western side near Capernaum. *Matt.* xv. 39. It included Dalmanutha, (see *Mark* viii. 10.); and is supposed to have given name to Mary Magdalene.

790. MAGI, (*Μαγοί*), Persian or Arabian Philosophers, well versed in the moral and physical sciences: they came to worship the infant Messiah; and are supposed to have come from Arabia, as their gifts of frankincense and myrrh were the produce of that country. *Matt.* ii. 1—14.

MAGOG. See GOG.

791. MALCHUS, (*Μάλκος*, *king, counsellor*), a servant of the high priest Caiaphas, whose ear Peter cut off when our Lord was betrayed. *John* xviii. 10.

792. MALELEEL, or *Mahaleel*, (*Μαλελεηλ*, *praising God*) a progenitor of Christ. *Luke* iii. 37.

793. MAMMON, (*Μαμμωνα*), the Syriac word for *riches*: our Saviour says we cannot devote our lives to the acquirement of riches and in seeking after righteousness at the same time; we cannot serve God, and Mammon. *Matt.* vi. 24; *Luke* xvi. 9. 11. 13.

Man of Sin page 135

794. MANAEN, or *Manahem*, (*Μαναήν*, *comforter, leader*), a Christian prophet in Antioch, brought up and educated with Herod Agrippa I; some say, with Herod Antipas, *Acts* xiii. 1.

795. MANASSES, or *Manasseh*, (*Μανασσῆς*, *forgotten*), son and successor of Hezekiah, king of Judah, and progenitor of our Lord. *Matt.* i. 10.

788. What was Macedonia? 789. Where was Magdala? 790. Who were the Magi? 791. Who was Malchus? 793. What is the meaning of Mammon? 794. Who was Manaen?

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795. MARCUS, (Μάρκος, *filled, polite*), the son of *Mary*, Barnabas's sister, in whose house the Apostles used to assemble; *Col.* iv. 10; *Philem.* 24. He is thought to have been converted by St Peter, as that Apostle calls him his son. *1 Pet.* v. 13. He is the same as *John Mark*, or ST MARK, the Evangelist. *Acts* xii. 12. 25; xv. 39; *2 Tim.* iv. 11. which *see*.

MARK, ST., Life of.....pages 55, 56. 71
 ——— Gospel of pages 66. 73.

797. MARS-HILL, (Ἀρειος Παγος, *the Areopagus*), an insulated precipitous rock in the middle of Athens, where was the celebrated seat of judicature so called, opposite to the Acropolis, before which St Paul defended himself. *Acts* xvii. 22.

798. MARTHA, (Μάρθα, *bitter, provoking*), the sister of Lazarus, and Mary of Bethany, *Luke* x. 38; *John* xi. 1. 5. She was reproved by our Lord for being too much concerned about temporal matters. *Luke* x. 40, 41. On the death of her brother Lazarus, she expostulated with Christ for His delay. *John* xi. 20—40. Subsequently, when Christ was supping at the house of Simon in Bethany, Martha served. *John* xii. 2.

799. MARY (Μαρία, *exalted bitterness, mistress of the sea*), — (1) *the Mother of OUR LORD*, and espoused wife of *Joseph*. She was of the royal line of David, and cousin to *Elizabeth*, the wife of Zacharias, the priest, *Matt.* i. 16—20; xiii. 55; *Mark* vi. 3; *Luke* i. 5. 27. 36. The angel Gabriel announced to her the birth of Jesus. *Luke* i. 26—35. She visited Elizabeth, and offered up a song of thanksgiving. *ib.* 46—55; and having gone to Bethlehem, brought forth the Saviour. *ib.* ii. 1—7. The shepherds now visit her, *ib.* 16—19; she next presented the child in the temple to the Lord, *ib.* 21—24; and after receiving the visit of the Magi, *Matt.* ii. 11; and retiring for a short time into Egypt, *ib.* 13—21; she went to Nazareth, but came annually with the infant to Jerusalem to the passover, *Luke* ii. 41. On one occasion, however, when Jesus was 12 years old, *Mary* lost sight of Him, *ib.* 42—51. When Christ had

796. Who was Marcus? 797. Where was Mars-Hill?
 798. What is said of Martha in the New Testament? Who was Martha? 799. What is said of Mary, the Mother of Christ?

commenced His ministry, she attended Him at the marriage in Cana *John* ii. 1; and once, when He was teaching inquired for Him, *Matt.* xii. 46; *Mark* iii. 31; *Luke* viii. 19. Mary attended our Lord at His crucifixion, when she was committed to the care of St John, *John* xix. 25; and after the ascension of Christ, she was with the other disciples. *Acts* i. 14. What became of the Mother of our Lord after this is not known.

800. MARY (2) *Magdalene*, a woman of Magdala, out of whom our Lord cast seven devils, *Luke* viii. 2. 3; after which she followed Him and contributed to His maintenance. She witnessed Christ's crucifixion at a distance, *Matt.* xxvii. 56; *Mark* xv. 40; *John* xix. 25; waited watching at the sepulchre, *Matt.* xxvii. 61; *John* xx. 1; and bought spices to embalm His body, *Matt.* xxviii. 1; *Mark* xvi. 1; *Luke* xviii. 55, 56;—but Christ had risen, and Mary Magdalene was the first who saw Him after His resurrection, *Mark* xvi. 9; *John* xx. 11—18;—and again a second time, *Matt.* xxviii. 9; *Luke* xxiv. 10. She was a person of some property, and whither she went after this is not known.

801. — (3) *Mother of James the Less*, and of Joses, wife of Cleophas or (Alphæus), was the sister of the mother of our Lord; she witnessed the crucifixion afar off, *Mark* xv. 40, 47; and afterwards stood by the cross, *John* xix. 25. She accompanied the other women to the sepulchre, *Matt.* xxvii. 56. 61; xxviii. 1; having brought spices to embalm Christ's body. *Mark* xvi. 1. Further than this nothing more is known.

802. — (4) *Mother of St Mark*, or of John, whose surname is Mark. In her house the Apostles were accustomed to assemble: Peter went there on his escape from prison. *Acts* xii. 12.

803. — (5) *sister of Martha, and Lazarus*. She listened to our Lord's discourse while Martha served, *Luke* x. 39—42; and was present when her brother Lazarus was raised to life, *John* xi. 1—46: at a subsequent period, when Christ supped at Bethany in the house of Simon, she anointed His feet. *ib.* xii. 1—8.

804. — (6) Another, who was a Christian convert at Rome, to whom St Paul sent his Salutations. *Rom.* xvi. 6.

800. Who was Mary Magdalene? 801. What is said of Mary the mother of James the Less? 802. Of Mary the mother of Mark? 803. What is said of Mary the sister of Lazarus? 804. What other Mary is there? How many Marys are there in the New Testament?

805. MATTHAN, (*Μαθάν*, gift, hope, death of them.), the grandfather of Joseph, the husband of Mary. *Matt.* i. 15.

806. MATTHAT, (*Ματθάτ*, gift), mentioned by St Luke in the genealogy of our Lord, as the grandfather of Mary. *Luke* iii. 24.—another, *Luke* iii. 29.

807. MATTATHA, (*Ματθαθά*, his gift), mentioned in the genealogy of our Lord. *Luke* iii. 31.

808. MATTATHIAS, (*Ματταθίας*, gift of the Lord), mentioned in the genealogy of our Lord. *Luke* iii. 25, 26.

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809. MATTHIAS, (*Ματθίας*, gift of the Lord), an Apostle chosen in the room of Judas Iscariot, and thought to have been one of the Seventy. *Acts* i. 23, 26.

810. MATHUSALA or *Methusalah*, (*Μαθουσάλα*, he sent his death), the father of Lamech, and progenitor of Christ: he died aged 969 years. *Luke* iii. 37.

MELEA, (*Μέλεās*, supplied), mentioned in the genealogy of our Lord. *Luke* iii. 31.

811. MELCHI, (*Μελχι*, my king, my counsel), mentioned in the genealogy of our Lord. *Luke* iii. 24, 28.

812. MELCHISEDEK, (*Μελχισεδέκ*, king of righteousness), king of Salem, the head of his tribe or family, and priest of the Most High God: as Scripture tells us nothing of his father, or his mother, or of his genealogy, or of his birth, or of his death, St Paul considers him a type of Christ. *Heb.* v. 6, 10; vi. 20; vii. 1, 10, 11, 15, 17, 21. He blessed Abraham returning from the rescue of Lot, who paid him tithes. *ib.* vii. 2.

813. MELITA, (*Μελίτη*, flowing with honey), now *Malta*, an island in the Mediterranean Sea, on which St Paul was wrecked as he was taken to Rome, *Acts* xxviii. 1, &c.; here he shook the viper from his hand, and healed many of their diseases.

814. MENAN, (*Μαινάν*, numbered, rewarded), mentioned in the genealogy of our Lord, *Luke* iii. 31.

815. MERCURIUS, (*Ἐρμῆς*, of merchandize), or *Mercury*,

809. Who was Matthias? 812. What is said of Melchisedek in the New Testament? How is he a type of Christ? 813. Where is Melita? 815. What is said of Mercurius in the New Testament?

one of the heathen gods, the god of eloquence, and whom the people of Lystra thought St Paul to be. *Acts* xiv. 12. See JUPITER.

816. MESOPOTAMIA, (*Μεσοποταμία*, *Middle of rivers*), a large country of Asia, between the rivers Tigris and Euphrates, anciently styled *Padan-Aram*. *Acts* vii. 2. Jews from here were in Jerusalem on the noted day of Pentecost. *ib.* ii. 9.

MESSIAH, the appellation explained..... page 180

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Metonymy, a figure of speech..... page 40

817. MICHAEL, (*Μιχαήλ*, *like to God*), the name of the Archangel presiding over the Jewish nation. He contended with the devil for the body of Moses, *Jude* 9; and fought with the dragon. *Rev.* xii. 7.

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818. MILETUM, (*Μίλητον*, *red kernels*), a city in the isle of Crete where St Paul left Trophimus sick. *2 Tim.* iv. 20.

819. MILETUS, (*Μίλητον*), a city and sea-port of Ionia, 36 miles south of Ephesus, and where St Paul directed the elders of the Ephesian church to meet him. *Acts* xx. 15—17.

820. MILLENIUM, *a thousand years*: a name applied to that period of the Christian Church described in *Rev.* xx. 4. Some critics (1) suppose that then Christ will reign *personally* on the earth, and that the bodies of the saints and martyrs will be raised from the dead, and constitute the subjects of the glorious kingdom:—Others (2) suppose that a figurative signification is implied, and that it is a period in which Christianity will eminently prevail in its purity throughout the earth to the utter exclusion of all paganism, and false religion.

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Miracles explained..... page 57

821. MIRACLES of our Lord were

1. Water made wine (Cana) *John* ii. 1—11.
2. Nobleman's son healed (Cana) *John* iv. 46—54.
3. First draught of Fishes (Galilee). *Luke* v. 1—11.

816. Where is Mesopotamia? 817. Who was Michael
818. Where was Miletum? 819. Where was Miletus?
820. What is meant by the Millenium? 821. What were
the Miracles performed by our Lord?

4. Stilling of the Tempest (Galilee). *Matt.* viii. 23—27; *Mark* iv. 35—41; *Luke* viii. 22—25.
5. Gadarene Demoniacs healed (Gadara). *Matt.* viii. 28—34; *Mark* v. 1—20; *Luke* viii. 26—30.
6. Jairus's Daughter raised (Capernaum). *Matt.* ix. 18, 19. 23—26; *Mark* v. 22. 24. 35—43; *Luke* viii. 41, 42. 49—56.
7. Issue of blood (Capernaum). *Matt.* ix. 20—22; *Mark* v. 25—34; *Luke* viii. 43—48.
8. Two blind men healed (Capernaum). *Matt.* ix. 27—31.
9. Dumb Demoniac cured (Capernaum). *Matt.* ix. 32, 33.
10. Paralytic healed (Capernaum). *Matt.* ix. 1—8; *Mark* ii. 1—12; *Luke* v. 17—26.
11. Leper cleansed (Capernaum). *Matt.* viii. 1—4; *Mark* i. 40—45; *Luke* v. 12—16.
12. Centurion's Servant healed (Capernaum). *Matt.* viii. 5—13; *Luke* vii. 1—10.
13. Man with an Unclean spirit (Capernaum). *Mark* i. 23—26; *Luke* iv. 33—36.
14. Peter's wife's mother healed (Capernaum). *Matt.* viii. 14—17; *Mark* i. 29—31; *Luke* iv. 38, 39.
15. Widow's son raised (Nain). *Luke* vii. 11—16.
16. Bethesda cripple healed (Jerusalem). *John* v. 1—16.
17. The Five Thousand fed (Decapolis). *Matt.* xiv. 15—21; *Mark* vi. 35—44; *Luke* ix. 12—17; *John* iv. 5—14.
18. Walking on the Sea (Galilee). *Matt.* xiv. 22—33; *Mark* vi. 45—52; *John* vi. 14—21.
19. Man born blind (Jerusalem). *John* ix.
20. Withered hand restored (Judæa). *Matt.* xii. 9—13; *Mark* iii. 1—5; *Luke* vi. 6—11.
21. Demoniac blind and dumb cured (Capernaum). *Matt.* xii. 22, 23.
22. Woman with an 18 years' Infirmity (Galilee). *Luke* xiii. 11—17.
23. Man with the dropsy (Galilee). *Luke* xiv. 1—6.
24. Ten Lepers cleansed (Samaria). *Luke* xvii. 11—19.
25. Syrophenician woman's daughter (Tyre, &c). *Matt.* xv. 21—28; *Mark* vii. 24—30.

How many of our Lord's miracles are particularized?

26. Deaf and Dumb man healed (Decapolis). *Mark* vii. 31—37.
27. The Four Thousand fed (Decapolis). *Matt.* xv. 32—39; *Mark* viii. 1—9.
28. Eyes of one blind opened (Bethsaida). *Mark* viii. 22—26.
29. Lunatic child healed (Tabor). *Matt.* xvii. 14—21; *Mark* ix. 14—29; *Luke* ix. 37—42.
30. Fish with the Tribute-money (Galilee). *Matt.* xvii. 24—27.
31. Lazarus raised (Bethany). *John* xi. 1—54.
32. Two Blind men cured (Jericho). *Matt.* xx. 29—34; *Mark* x. 14—29; *Luke* xvii. 35—43.
33. Fig-tree withered (Olivet). *Matt.* xxi. 17—22; *Mark* xi. 12—14; 20—24.
34. Malchus's ear healed (Gethsemane). *Luke* xxii. 49—51.
35. Second Draught of Fishes (Galilee). *John* xxi. 1—23.
- Others not particularized (in Galilee).* *Matt.* ix. 35; xv. 29—31. *Mark* i. 32. 34; vi. 55, 56; *Luke* vi. 17—19.
- Others not particularized (in Jerusalem).* *Matt.* xxi. 14.

Miracles of St Paul..... page 107

822. MITYLENE, (Μιτυλήνη, *assailing, breaking the law*), the capital of the isle of Lesbos, 8 miles from Asia Minor, through which St Paul passed on his way from Corinth to Jerusalem. *Acts* xx. 14.

823. MNASON, (Μνάσων, *seeking, remembering*), a Jew of Cyprus, converted by our Lord himself, and who was one of the Seventy. St Paul abode at his house in Jerusalem. *Acts* xxi. 16.

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Montfortianus Codex page 10

824. MOSES, (Μωσῆς, *taken from the water*), the great Jewish Law-giver; the son of Amram and Jochebed, and brother of Aaron, and Miriam: he was born in Egypt, and saved from drowning by Pharaoh's daughter; when 80 years of age, he was the instrument of God in leading the Israelites from Egypt. His name is repeatedly mentioned in New Testament history: the Israelites were bap-

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822. Where was Mitylene? 823. Who was Mnason?
824. What is said of Moses in the New Testament?

tized in him, 1 *Cor.* x. 1;—his faith spoken of, *Heb.* iii. 2. 5; xi. 23—28;—and his body disputed about by the devil. *Jude* 9.

825. MYRA, (*Μυρα, flow, weep*), a city of Lycia in Asia, whence St Paul embarked for Rome. *Acts* xxvii. 5.

826. MYSIA, (*Μυσία, abominable*), a province of Asia Minor having Phrygia on the east, and the Hellespont on the west: here St Paul preached. *Acts* xvi. 7, 8.

827. NAAMAN, (*Ναάμαν, fair*), the Syrian, the general of the army of Benhadad, king of Syria, cured of leprosy by Elisha (Eliseus): the case referred to by our Lord, *Luke* iv. 27.

828. NAASON, (*Ναασών, that fortels, a serpent*), a son of Aminadab, and a progenitor of Joseph the husband of Mary. *Matt.* i. 4. *Luke* iii. 32.

829. NACHOR, (*Ναχώρ, hoarse, angry, dry*), also *Nahor*, the grand-father of Abraham, and a progenitor of Christ. *Luke* iii. 34.

830. NAGGE, (*Ναγγαί, light*), mentioned in the genealogy of our Lord. *Luke* iii. 25.

831. NAIN, (*Ναΐν, beauty*), a city of Palestine 2 miles south of Mount Tabor, where Christ raised the widow's son to life. *Luke* vii. 8—11.

832. NAPHTALI, (*Νεφθαλείμ, wrestling, likeness*), called also *Nephtalim*: the sixth son of Jacob: the inheritance of this tribe lay in the northern part of Canaan between Mount Lebanon to the north, and the sea of Cinnereth (Galilee) to the south: Christ's residence here fulfilled the prophecy of Isaiah, *Isai.* ix. 1, 2;) *Matt.* iv. 13—15. See page 183.

833. NARCISSUS, (*Νάρκισσος, astonished, neglecting*), a freed-man and favourite of the emperor Claudius, and among whose connections were some Christian converts; although there is no proof that he himself was a Christian: they are saluted by St Paul. *Rom.* xvi. 11.

834. NATHAN, (*Νάθαν, given*), a son of David mentioned in the genealogy of our Lord. *Luke* iii. 31.

835. NATHANAEL, (*Ναθαναήλ, gift of God*), a disciple of our Lord's, and supposed to be the same as *Bartholomew*,

825. Where was Myra? 826. Where was Mysia?
827. What is said of Naaman in the New Testament?
830. Where was Nain? what occurred there? 832.
What had Christ to do with Naphtali? 833. Who was Narcissus? 835. Who was Nathanael?

John i. 45—50: he saw Christ after His resurrection. *ib.* xxi. 2.

836. NAUM, (Ναουμ, *comforted*), mentioned in the genealogy of our Lord. *Luke* iii. 25.

837. NAZARENE, *Nazaræans* or *Nazarite*, (Ναζωραῖοι, *kept, a flower*),—(1) an inhabitant, or native of Nazareth: whence Christ has been so named. *Matt.* ii. 23. See *page* 176.

— (2) a man under a vow either for his whole life, as Samson, and John the Baptist, or only for a time, (as those in *Numb.* vi. 18—20; *Amos* ii. 11, 12.) to abstain from wine and intoxicating liquors, to let the hair grow, and not to enter a house where there was a dead corpse, nor be present at a funeral. St Paul, or as some say, Aquila, had a vow of this sort in Cenchrea. *Acts* xviii. 18.

— (3) a sect of Judaizing Christians, who held that there could be no salvation without full conformity to the law of Moses. They coincided in a great measure with the Ebionites, and accepted only St Matthew's Gospel: they likewise objected to the ceremonial strictness of the Pharisees; and held St Paul in high estimation.

— (4) a term applied to the Christians by the Jews and heathens, by way of reproach. St Paul in this view is accused by one Tertullus, as being 'a ringleader of the sect of the Nazarenes.' *Acts* xxiv. 5.

838. NAZARETH, (Ναζαρέτ, *separated, crowned, sanctified*), a city of Lower Galilee in the tribe of Zebulon, celebrated as being the residence of our Lord for the first 30 years of His life, whence he was called a 'Nazarene;' *Matt.* ii. 23; xxi. 11; *Mark* ii. 24; x. 47; *Luke* ii. 51; iv. 16;—He subsequently preached here, but was disgracefully received. *Matt.* xiii. 54. 58; *Mark* vi. 1—6; *Luke* iv. 16—30.

NAZARITES. See NAZARENE.

839. NEAPOLIS, (Νέαπολις, *new city*), a sea-port of Macedonia, a few miles south of Philippi. St Paul came here from Samothrace. *Acts* xvi. 11.

Nephtalim. See NAPHTALI.

840. NEREUS, (Νηρεὺς, *light*), a Christian, who with his sister is saluted by St Paul. *Rom.* xvi. 15.

841. NERI, (Νερί, *light of the Lord, land sown biennially*), mentioned in the genealogy of our Lord. *Luke* iii. 27.

837. What was a Nazarene? *How does this refer to Christ?* 838. What is Nazareth noted for? 839. Where was Neapolis? 840. Who was Nereus?

842. NERO, a Roman emperor noted for his cruelty, and iniquity: he reigned from A. D. 54 to A. D. 68, when he killed himself. Some of his household were converted to Christianity, *Phil.* iv. 22: but in his persecution St Paul and St Peter suffered martyrdom in Rome. A. D. 66.

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843. NICANOR, (Νικάνωρ, *victorious*), one of the seven first appointed *deacons*, *Acts* vi. 3—6; nothing further is known of him.

844. NICODEMUS, (Νικόδημος, *innocent blood, victory of the people*), a Pharisee, and ruler of the Jews, belonging to the Sanhedrim, and who became a disciple of Christ after his conversation with Him. *John* iii. 1. 4. 9. He subsequently defended our Lord before the Sanhedrim; *ib.* vii. 50; and joined with Joseph of Arimathea in his burial. *ib.* xix. 39.

845. NICOLAITANS, certain heretics, so called either symbolically, because their practices were 'destroyers of the people,' (*from νικᾶν τὸν λαόν*); or from *Nicolas*, the deacon, whose name they adopted to give a colouring to their profane heretical opinions: they held that a community of wives was lawful, that fornication was absolved after the eighth day, and that they might partake of the heathen feasts at the sacrifices of idols. They are especially condemned in *Rev.* ii. 6. 15; and are also alluded to by St Peter, *2 Pet.* ii.

846. NICOLAS, (Νικόλαος, *conqueror of the people*), a Jewish proselyte of Antioch, who afterwards became a Christian; and on account of his zeal and piety was subsequently appointed a deacon. *Acts* vi. 5. His name is said to have been improperly connected with the sect of the *Nicolaitans*: which *see*.

847. NICOPOLIS, (Νικόπολις, *city of victory*), a city of Epirus (some say of Thrace) in Greece, where St Paul passed the winter, and requested Titus to come to him. *Tit.* iii. 12.

848. NIGER, (Νιγερ, *black*), the name of one *Simeon*, a prophet and teacher of Antioch, who assisted in ordaining

842. Who was Nero? 843. Who was Nicanor?
 844. Who was Nicodemus? 845. Who were the Nicolaitans?
 846. Who was Nicolas? 847. Where was Nicopolis?
 848. Who was Niger?

Saul and Barnabas for their Apostleship. *Acts* xiii. 1. He is thought to have been one of the Seventy.

849. NINEVEH, (*Ninevî*, *Ninevî*, *beautiful, a dwelling-place*), the capital of Assyria, on the river Tigris, founded by Nimrod. On account of its iniquity *Jonah* was sent to preach there, and they repented. Our Lord declares they will rise up in judgment against His hearers for their impenitence at His preaching. *Matt.* xii. 41; *Luke* xi. 30. 32.

850. NOAH, (*Nôe*, *Novà*, *rest*), the builder of the ark, in which he and his family alone, with certain animals of every kind, were saved when the world was drowned for its wickedness, *Matt.* xxiv. 37; *Luke* iii. 36; xvii. 26; *1 Pet.* iii. 20; *2 Pet.* ii. 5: he was a preacher of righteousness, and his faith is spoken of in *Heb.* xi. 7.

NOE. See NOAH.

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851. NYMPHAS, (*Nυμφâs*, *a bride*), a Christian in Laodicea noted for the piety of his household, whom St Paul salutes. *Col.* iv. 15.

852. OBED, (*Ὠβηδ*, *a servant*), son of Boaz, and father of Jesse: also a progenitor of our Lord. *Matt.* i. 5; *Luke* iii. 32.

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853. OFFERTORY, *The*. A name applied to the verses of Scripture read during the collection of the alms and offerings at the Communion Service: also sometimes applied to the offerings themselves. The passages of Scripture thought to be commendatory of this usage are *1 Cor.* xvi. 2; *Eph.* iv. 28; *1 Tim.* vi. 17—19; *1 John* iii. 17.

854. OLIVES, *Mount of*, or OLIVET; is a range of hills extending a mile in length from north to south, having three or four summits: from the centre one, which is the highest, and rises out of the Garden of Gethsemane, our Saviour ascended up to heaven, *Acts* i. 12; on the southern one Solomon built temples to his idols. *Olivet* is a sabbath-day's journey (about a mile), eastward of Jerusalem,

849. What is said of Nineveh in New Testament history? 850. What mention is made of Noah in the New Testament? 851. Who was Nymphas? 853. *What passages in the New Testament advocate the Offertory?* [P] 854. Where was the Mount of Olives? or Olivet? Why was it so called?

fronting the Temple; it is separated from the city by the brook Kidron, and the valley of Jehoshaphat: and its districts were named (1) Gethsemane, the place of oil-presses; (2) Bethany, the house of dates; (3) Bethphage, the house of figs, &c. The mountain takes its name from the luxurious and spontaneous growth of the *olive-tree*; which continues at this day; and was the scene of many circumstances connected with the life of Christ. *Matt.* xxi. 1; xxiv. 3; xxvi. 30; *Mark* xiii. 3; xiv. 26; *Luke* xix. 29. 37; xxi. 37; xxii. 39; *John* viii. 1; *Acts* i. 12.

855. OLYMPAS, (Ὀλυμπᾶς, *heavenly*), a Christian convert in Rome, saluted by St Paul. *Rom.* xvi. 15.

856. ONESIMUS, (Ὀνήσιμος, *profitable*), a Phrygian by birth and a slave of Philemon's who ran away from him to Rome, about A. D. 62—3: while here he repented of his act, and from his knowledge of St Paul from his master who was a Christian, he sought out the Apostle in prison, and became a convert to the Gospel, *Col.* iv. 9; afterwards, through the interest of St Paul who sent an epistle to his master, he was received again by Philemon. *Philem.* 10. Subsequently to this, he is said, by the Apostolical Constitutions, to have been made by St Paul bishop of Berea in Macedonia; others say he succeeded Timothy as bishop of Ephesus: but all this is uncertain. See page 144.

857. ONESIPHORUS, (Ὀνήσιφορος, *bringing profit*), a sincere and tried friend of St Paul's, who went from Asia to Rome, to administer to the necessities of the Apostle during his imprisonment, 2 *Tim.* i. 16—18; his household saluted by the Apostle. *ib.* iv. 19.

858. ORDINATION, or setting apart for the ministry by the laying on of hands, is pointed out in several passages in the New Testament. *Mark* iii. 14; *Acts* vi. 3. 6; (viii. 17—19.); xiii. 3; xiv. 23; (xix. 6.); 1 *Tim.* ii. 7; iii. 10; iv. 14; v. 22; 2 *Tim.* ii. 2; *Tit.* i. 5; *Heb.* vi. 2.

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859. OSEE (Ὀσηῆ, *salvation, a saviour*), the same as *Hosea* whose prophecy is referred to by St Paul. *Rom.* ix. 25.

Ottobonianus Codex....page 11

860. OZIAS, or *Uzziah*, or *Azariah*, (Ὀζία, Ἀζαρία,

855. Who was Olympas? 856. Who was Onesimus?
857. Who was Onesiphorus? 858. What passages in the
New Testament advocate Ordination? [Q]

strength of the Lord), son of Jehoram king of Judah, and progenitor of our Lord. *Matt.* i. 8, 9.

861. ΠΑΜΦΥΛΙΑ, (*Παμφυλία*, *nation of every tribe*), a province of Asia Minor, having the Mediterranean on the south, and Pisidia on the north; it is situated opposite to Cyprus, and its chief town is *Perga*. *Acts* xxvii. 5. Paul and Barnabas preached here, *Acts* xiii. 13; xiv. 24; and it was while they were in this province that Mark left them. *ib.* xv. 38.

862. ΠΑΦΟΣ, (*Πάφος*), a city on the western coast of Cyprus, where the proconsul Sergius Paulus resided, who was converted by St Paul, *Acts* xiii. 6; and where Barjesus (*Elymas*) the sorcerer was struck blind for his opposition. *ib.* 6—13.

Parable the nature of apage 42

863. PARABLES of our Lord were the

1. Sower (Capernaum). *Matt.* xiii. 3—8; 18—23;
Matt. iv. 4—8; 14—21; *Luke* viii. 5—8, 11—15.
2. Tares (Capernaum). *Matt.* xiii. 24—30, 36—43.
3. Seed growing secretly (Capernaum). *Mark* iv.
26—29.
4. Mustard seed (Capernaum). *Matt.* xiii. 31, 32;
Mark iv. 30—32; *Luke* xiii. 18, 19.
5. Leaven (Capernaum). *Matt.* xiii. 33; *Luke* xiii.
20, 21.
6. Hid Treasure (Capernaum). *Matt.* xiii. 44.
7. Pearl (Capernaum). *Matt.* xiii. 45, 46.
8. Draw Net (Capernaum). *Matt.* xiii. 47—50.
9. Two Debtors (Capernaum). *Luke* vii. 41—43.
10. Lost Sheep (Galilee). *Matt.* xviii. 12—14; *Luke*
xv. 3—7.
11. Unmerciful Servant (Capernaum). *Matt.* xviii.
23—35.
12. Good Samaritan (Jericho). *Luke* x. 30—37.
13. Rich Fool (Galilee). *Luke* xii. 16—21.
14. Servants waiting for their Lord (Galilee). *Luke*
xii. 35—48.
15. Barren Fig-tree (Galilee). *Luke* xiii. 6—9.
16. Great Supper (Galilee) *Luke* xiv. 15—24.
17. Lost piece of money (Galilee)). *Luke* xv. 8—10.
18. Prodigal Son (Galilee). *Luke* xv. 11—32.
19. Unjust Steward (Galilee). *Luke* xvi. 1—9.

861. Where was Pamphylia? 862. Where was Paphos? What occurred there? 863. What are the Parables of our Lord? How many are there?

20. Rich man, and Lazarus (Galilee). *Luke* xvi. 19—31.
21. Unprofitable Servants (Galilee). *Luke* xvii. 7—10.
22. Unjust Judge (Peræa). *Luke* xviii. 1—8.
23. Pharisee, and the Publican (Peræa). *Luke* xviii. 9—14.
24. Labourers in the vineyard (Peræa). *Matt.* xx. 1—16.
25. Pounds (Jericho). *Luke* xix. 11—27.
26. Door and the Sheepfold (Jerusalem). *John* x. 1—18.
27. Two Sons (Jerusalem). *Matt.* xxi. 28—32.
28. Wicked Husbandmen (Jerusalem). *Matt.* xxi. 33—44; *Mark* xii. 1—12; *Luke* xx. 9—18.
29. Marriage Feast, or Wedding Garment (Jerusalem). *Matt.* xxii. 1—14.
30. Ten Virgins (Jerusalem). *Matt.* xxv. 1—13.
31. Talents (Jerusalem). *Matt.* xxv. 14—30.
32. Sheep, and the Goats (Jerusalem). *Matt.* xxv. 31—46.
33. True Vine (Jerusalem). *John* xv. 1—8.

864. PARMENAS (Παρμενᾶς, *continuing*), one of the first seven deacons of the Church. *Acts* vi. 5, 6.

Paronomasia, figure of speechpage 41

865. PARTHIANS, (Πάρθοι, *flying from fear*), the Persians, or inhabitants between Media and Mesopotamia. Jews from among them were present at Jerusalem at the noted day of Pentecost. *Acts* ii. 9.

866. PASSOVER, (πάσχα). There is considerable controversy in respect of the duration of our Lord's ministry. Some reckon it to have been but one year; some, three years; and others more. Dr Lardner mentions *four* Passovers, the *first* at our Lord's Baptism, *John* ii. 13;—the *second*, when Christ healed the cripple at the pool of Bethesda, *John* v. 1;—but that this feast was a passover is much questioned;—the *third*, when the miracle of the five loaves and two fishes was performed, *John* vi. 4: the *fourth* when the Jews sought to apprehend our Lord. This would make Christ's ministry extend to about *three years and a half*, according to the prophecy of Daniel, (ix. 27.) Very

864. Who was Parmenas? 865. What mention is made of the Parthians in the New Testament? 866. How many Passovers were there in our Lord's ministry?

many writers consider the period of the *second passover* to have been just before our Lord went through the cornfields on the sabbath-day as recorded in *Luke vi. 1.* (See *pages 180, 188, 196, 215.*)

867. PATARA, (Πάταρα, *white-livered, bringing death*), a maritime city of Lycia, where St Paul going from Philippi to Jerusalem embarked from Phœnicia. *Acts xxi. 1.*

868. PATMOS, (Πάτμος, *deadly*), an island in the Ægean Sea, nearly 30 miles in circumference, and about 45 miles west of Miletus, whither the Evangelist St John was banished by Domitian, A. D. 94; and where he had the Revelation given in the Apocalypse. *Rev. i. 9.*

869. PATROBAS, (Πατρόβας, *pertaining to the father*), a Christian convert saluted by St Paul. *Rom. xvi. 14.*

870. (PAUL, St (Παῦλος, *marvellous, rest, little*), the name of Saul of Tarsus after his conversion. See his *Life, page 97*;—his miracles, *page 107*;—character, *page, 108*;—style, *page 110*;—peculiarities, *page 111*;—an independent witness, *page 109*;—death, *page 107.*

— First Apostolic Journey	page 100
— Second.....	page 102
— Third	page 103

871. PENTECOST, (πεντηκόστος), a feast of the Jews held *fifty days* after the departure from Egypt, or after the Passover. Sometimes it was called the *feast of weeks*, because it was kept *seven weeks* after the Passover. The Holy Ghost descended upon the Apostles on this day. *Acts ii. 1.*

872. PERGA, (Πέργη, *earthly*), a maritime city of Pamphylia in Asia, upon the River Caystrus, where Paul and Barnabas preached the Gospel. *Acts xiii. 13, 14; xiv. 25.*

873. PERGAMOS, (Περγαμος, *height*), a city of Mysia in Asia Minor; the church there was censured for its instability and wavering faith. *Rev. ii. 12—17.*

<i>Persian Version</i> of the Scriptures	page 19
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874. PERSIS, (Περσίς, *breakiny, a horse hoof*), a Roman lady whom St Paul designates as his beloved sister, and to whom he sent his salutations, *Rom. xvi. 12.*

<i>Peschito Version</i> of the Scriptures	page 18
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867. Where was Patara? 868. Where was Patmos?
 869. Who was Patrobas? 871. What is the day of
 Pentecost noted for? 872. Where was Perga? 873.
 Where was Pergamos? 874. Who was Persis?

PETER, ST. (*πέτρος*, *stone or rock*), his life, *page 152*;—character, *page 155*;—the rock, *page 156*.

— *First Epistle of*, *page 157*

— *Second Epistle of*, *page 160*

875. PHALEC, (*Φαλέγ*, *division*), mentioned in the genealogy of our Lord. *Luke iii. 35*.

876. PHANUEL, (*Φανουήλ*, *seeing God*), the father of the prophetess *Anna*, of the tribe of *Asher*. *Luke ii. 36*.

877. PHARAOH, (*Φαραώ*, *spreading vengeance, a king*), a common name of the kings of *Egypt*: two of which are referred to in the *New Testament*. *Acts vii. 13. 21*; *Rom. ix. 17*; *Heb. xi. 24*.

878. PHARES, (*Φαρες*, *division*), a son of *Judah*, and a progenitor of *Joseph*, the husband of *Mary*. *Matt. i. 3*; *Luke iii. 33*.

879. PHARISEES, (*φαραισαίοι*, *separate*); this was the most celebrated and influential of the *Jewish sects* in the time of our Lord, including in its numbers the great mass of the people. This appellation is derived from the *Hebrew word Pharas or Pharash*, 'to separate,' from their separating themselves from the rest of the *Jews* as more devout and religious. They believed in the resurrection of the dead, and in the existence of angels, and spirits, mixed up with some notion of a transmigration of souls: they were also peculiar in attaching the first importance to the traditions of the elders, and in the observance of external rites and ceremonies; they placed also especial reliance on frequent ablutions and fastings, long prayers, and the rigorous observance of the *Sabbath*. When they had their beginning is not exactly known.

880. PHÆBE, or PHŒBE, (*Φοίβη*, *clear, bright*), a deaconess of the *Church at Cenchrea*, the sea-port of *Corinth*; and probably a woman of some property. *St Paul* commends her to the church at *Rome*. *Rom. xvi. 1, 2*.

881. PHENICE, *Φοινίκη*, *red, purple, palm*), or *Phœnice*, a sea-port on the western shore of *Crete*. *Christianity* was introduced here soon after the persecution following the death of *Stephen*, *Acts xi. 19*. *St Paul* passed it when he was proceeding to *Rome*. *ib. xxvii. 12*.

882. PHENICIA, or PHENICE, (*Φοινίκη*), or *Phœnicia*, a province of *Syria*, lying along the *Mediterranean*; the prin-

876. Who was Phanuel? 877. Who was Pharaoh?
879. Who were the Pharisees? 880. Who was Phœbe?
881. Where was Phenice? 882. Phenicia?

cipal cities of which were Tyre, Sidon, and Ptolemais. St Paul passed through it in some of his journeys. *Acts* xv. 3; xxi. 2.

883. PHILADELPHIA, (Φιλαδέλφεια, *love of brother*), a city of Lydia in Asia Minor, 27 miles south-east of Sardis, and one of the seven Asiatic churches, the virtue of which was much commended. *Rev.* i. 11; iii. 7—22. It was extremely poor, and had suffered much by an earthquake.

Phileleutherus Lipsiensis page 27

884. PHILEMON, (Φιλήμων, *affectionate*), a rich man of Colosse in Phrygia, converted to Christianity by Epaphras, the disciple of St Paul, and to whom St Paul wrote an Epistle. See his *life*, page 143.

— *Epistle to*, page 143

885. PHILETUS, (Φιλητος, *beloved, amiable*), a disciple spoken of by St Paul; who, however, fell from the faith, declaring the resurrection already passed. *2 Tim.* ii. 17.

886. PHILIP (Φιλιππος, *lover of horses, a warrior*),— (1) a native of Bethsaida in Galilee, was one of the first called by our Lord, *John* i. 43, 44; he went and fetched Nathanael, *ib.* 45—47. 49; and he was afterwards numbered among the Apostles. *Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 14; *Acts* i. 13, 14. To him Christ put the question about the loaves. *John* vi. 5—7. Subsequently, the Greeks desired Philip to shew them Jesus, *ib.* xii. 21, 22; and not long after, he asked our Lord to show to him the Father. *ib.* xiv. 8, 9. He is said to have preached the Gospel in Scythia, and Phrygia, in which latter place he was martyred at Hierapolis.

887. — (2) the *deacon*, appointed among the first seven, *Acts* vi. 5; is said to have been a native of Cæsarea: at the persecution that broke out on the death of Stephen, Philip retired to Samaria where he performed many miracles, and made and baptized numerous converts, Simon Magus amongst the number. *Acts* viii. 5—13. Some time after, directed by an angel, he met with the Ethiopian eunuch on the road from Jerusalem to Gaza; having preached to him Jesus Christ, the eunuch believed, and was baptized. *ib.* 26—38; immediately after, the Spirit of the Lord took him away, and we find him at Azotus, preaching the Gospel in all the cities till he came to Cæsarea, *ib.* 39, 40. Subsequently to

883. Where was Philadelphia? 884. Who was Philemon?
886. Who was Philip of Bethsaida? 887. Give the life of Philip, the deacon.

this, he was visited by St Paul and his company, who stayed some days; during which Philip's four daughters prophesied *ib.* xxi. 8—10. Here Philip is thought to have remained and died.

888. PHILIP (3) a son of Herod the Great. *Matt.* xiv. 3; *Mark* vi. 17; *Luke* iii. 19. See HEROD PHILIP.

— (4) another son of Herod the Great, and tetrarch of Ituræa and Trachonitis. *Luke* iii. 1. See under HEROD.

889. PHILIPPI, (Φιλιπποί, *warlike, lovers of horses*),— (1) a city of Macedonia. See *page* 127.

— (2) a city near the source of the Jordan, called CÆSAREA PHILIPPI, *which see*.

Philippians, Epistle to the *page* 127

890. PHILOLOGUS, (Φιλόλογος, *lover of learning*), a Christian at Rome saluted by St Paul. *Rom.* xvi. 15.

Philoxenian Version of the Scriptures *page* 18

891. PHILEGON, (Φλέγων, *zealous, burning*), a Christian convert at Rome saluted by St Paul. *Rom.* xvi. 14.

892. PHRYGIA, (Φρυγία, *dry, barren*), a large province of Asia Minor divided into the Greater, and the Lesser; it had Bithynia on the north, and Pisidia and Lycia on the south. The chief towns were Laodicea, Hierapolis, and Colosse. St Paul is said to have introduced Christianity into the province. *Acts* xvi. 6; xviii. 23; although the Jews from this country were present in Jerusalem at the noted day of Pentecost. *Acts* ii. 10.

893. PHYGELLUS, (Φύγελλος, *fugitive*), a Christian of Asia, who being in Rome when St Paul was in prison there, A. D. 65. abandoned him in his necessity, and went off with Hermogenes. *2 Tim.* i. 15.

894. PHYLACTERIES, (Φυλακτήρια, *things to be especially observed*), slips of parchment on which were written certain words of the law, and which the Jews wore on their foreheads, on the wrists of their left arm, and on the hems of their garments, from a mistaken interpretation of *Exod.* xiii. 9. 16.: the Pharisees wore theirs broader than other Jews. *Matt.* xxiii. 5.

895. PILATE, Pontius, (Πόντιος, *a hand, or of the sea*; and Ηιλάτος, *armed with a dart*), the successor of Gratus

888. What Philips were sons of Herod the Great? 889. What places have the name of Philippi? 890. Who was Philologus? 891. Who was Phlegon? 892. Where is Phrygia? 893. Who was Phygellus? 894. What were Phylacteries? 895. Give the life of Pontius Pilate.

in the governorship of Judæa, which he held ten years (from about A. D. 26. to A. D. 36.). *Luke* iii. 1. His impetuosity and obstinacy excited many disturbances among the Jews; and why he mingled the blood of certain Galilæans with their sacrifices is not known. *Luke* xiii. 1. Christ was brought before his tribunal; and although after examination he found no fault in Him, nor did Herod, and notwithstanding the warning of his wife, yet being willing to content the Jews, he condemned our Lord to be crucified against the dictates of his own conscience. *Matt.* xxvii.; *Mark* xv.; *Luke* xxiii.; *John* xviii.; xix.; *Acts* iv. 27; xiii. 28; 1 *Tim.* vi. 13. He made five successive attempts indeed to release Christ, but when the Jews declared, that 'If thou let this man go, thou art not Cæsar's friend,' his fear of the jealousy and suspicion of the Emperor Tiberius prompted him to yield to their malice, and therefore he immediately ordered our Saviour's execution. Some time after this, having put to death a number of innocent Samaritans, he was accused before Vitellius, proconsul of Syria, who ordered him to Rome to answer the charge. Before Pilate arrived Tiberius died; Caligula his successor, hearing of the circumstances, banished Pilate to Gaul; where, it is said, on account of extreme indigence he committed suicide, about A. D. 41.

896. PISIDIA, (*Πισιδία*, *black with pitch*), a province of Asia Minor, having Pamphylia on the south, and Galatia on the north; its chief town was Antioch: here Paul and Barnabas planted a Christian Church. *Acts* xiii. 14; xiv. 24.

Pleonasm, a figure of Speech page 41

PONTIUS PILATE. See PILATE.

897. PONTUS, (*Πόντος*, *the sea*), a province of Asia Minor, having the Euxine sea on the south. Jews from here were in Jerusalem at the noted day of Pentecost, *Acts* ii. 9; and it was the native place of Aquila, *ib.* xviii. 2; it is thought that it was converted to Christianity by St Peter, since he addresses his first epistle to them amongst others. 1 *Pet.* i. 2.

PORCIUS FESTUS, (*Πόρκιος Φῆστος*, *a festival calf*.) See Festus.

PRISCA. See PRISCILLA.

898. PRISCILLA, (Πρισκιλλα, *ancient*), or *Prisca*; the wife of *Aquila*, *Acts* xviii. 2. 26., and whose house was so Christianized that St Paul called it a Church, *Rom.* xvi. 3—5. They came from Rome to Ephesus, when Claudius banished all Jews from there; but returned thither again, as St Paul salutes them in his Epistle to the Romans. They subsequently returned to Asia, *1 Cor.* xvi. 19; where it is supposed they died. See AQUILA.

899. PROCHORUS, or PROCORUS, (Πρόχορος, *presiding over the choirs*), one of the first seven deacons of the Christian Church. *Acts* vi. 5.

Prophetical Interpretation page 45

900. PTOLEMAIS, (Πτολεμαίς, *assemblage of waters, warlike*), a sea-port town, now *Acre*, on the Mediterranean, at the borders of Galilee, and 27 miles south of Tyre. St Paul stayed here one day in his journey from Ephesus to Jerusalem. *Acts* xxi. 7.

Publicans, who they were, explained page 68

901. PUBLIUS (Πόπλιος, *common*), the governor of *Melita* (or *Malta*), who treated St Paul with great kindness when shipwrecked there: the Apostle healed his father. *Acts* xxviii. 7, 8.

902. PUDENS. (Πούδης, *shamefaced*), a Christian convert at Rome mentioned by St Paul. *2 Tim.* iv. 21; and who is thought to have been one of the Seventy. *Claudia*, whose name follows, some suppose was his wife.

903. PUTEOLI, (Ποτίοιοι, *the wells*), a city of Campania in Italy, about 8 miles from Naples. St Paul stayed here seven days on his way to Rome. *Acts* xxviii. 13.

904. QUARTUS, (Κουαρτος, *the fourth*), a Roman Christian residing at Corinth; he sent his salutations to his countrymen through St Paul. *Rom.* xvi. 23.

Quirinus, same as Cyrenius page 170

Quotations in Scripture page 50

905. RAGAU, (Ραγαν, *a companion, breaking*), a progenitor of Abraham, and of Christ. *Luke* iii. 35.

906. RAHAB, or *Rachab*, (Ραάβ, *proud, strong, broad*), the harlot, or probably the *innkeeper* of Jericho who concealed the spies sent by Joshua. St Paul speaks of her

898. Who was Priscilla? 899. Who was Prochorus?
900. Where was Ptolemais? 901. Who was Publius?
902. Who was Pudens? 903. Where was Puteoli? 904.
Who was Quartus? 906. Who was Rahab?

being saved by her faith, *Heb.* xi. 31; and St James, by her works, *James* ii. 25. Some consider this woman to be the mother of Boaz, alluded to by St Matthew in his genealogy of our Lord. *Matt.* i. 5.

Ravianus Codex page 10

907. REBEKAH, or REBECCA, (*Ῥεβεκκα*, *fed, contention, hindered*), the wife of Isaac, and mother of Esau and Jacob. St Paul mentions her in explaining the true seed of Abraham. *Rom.* ix. 10.

Recensio Alexandrina page 12

— *Byzantina* page 12

— *Constantinopolitana*..... page 12

— *Occidentalis* page 12

Regula Fidei page 33

908. REMPHAN, (*Ῥεμφάν, Ῥεφάν, prepared*), an idol of the Egyptians carried by the Hebrews, which Amos reprobved, *Amos* v. 26; the passage is quoted by Stephen in his argument with the Jews, *Acts* vii. 43.

Resurrection, discrepancies in the account of. page 237

REVELATION, book of the page 94

209. RHEGIUM, (*Ῥήγιον, breaking*), a city of Italy in the kingdom of Naples at which St Paul landed on his way to Rome. *Acts* xxviii. 13, 14.

910. RHESA, (*Ῥησά, affection, a head*), mentioned in the genealogy of our Lord. *Luke* iii. 27.

911. RHODA, (*Ῥόδη, a rose*), a young maid of the household of Mary the mother of John Mark; she opened the door to Peter on his escape from prison. *Acts* xii. 13, 14.

912. RHODES, (*Ῥόδον, a rose*), an island, and famous city south of the province of Caria in Asia Minor, and so called from abounding in roses: it was celebrated for its brazen colossal statue esteemed one of the seven wonders of the world. St Paul visited this island in his last journey to Jerusalem as he came from Miletus. *Acts* xxi. 1.

913. ROBOAM, or Rehoboam, (*Ῥοβοάμ, breadth of the people*), the son and successor of Solomon, and a progenitor of our Lord. *Matt.* i. 7.

Rogers, William page 34

Roman Church page 32

Romans, Epistle to the page 113

907. What mention is made of Rebekah in the New Testament? 908. What is the meaning of Remphan? 909. Where is Rhegium? 911. Who was Rhoda? 912. Where is Rhodes?

914. ROME, (Ῥώμη, *prevailing, mighty*), the chief city of Italy, and in the time of our Lord's ministry, the mistress of the world. Its name, and that of Romans, are not found in the Old Testament. Rome is first met with in the book of the Maccabees, (1 *Macc.* viii. 1, 2;) and it is thought to be referred to by Daniel (*Dan.* ii. 40.) as the kingdom of iron. Jews from Rome were at Jerusalem at the noted day of Pentecost, *Acts* ii. 10; but some few years after, by an edict of Claudius, all Jews were expelled the city. *ib.* xviii. 2. St. Paul had long desired to visit Rome, *ib.* xix. 21; xxiii. 11; *Rom.* i. 7. 15; but the only times he visited it, the Apostle was a prisoner there, first when he appealed to Cæsar A. D. 61, when he remained two years. *Acts* xxviii. 16. 30, 31;—and secondly, at the time of his martyrdom A. D. 65—66. 2 *Tim.* i. 17; at this last period St Peter was at Rome also, and suffered death in the same persecution. St Peter is said to refer to Rome in one of his Epistles under the name of *Babylon*, 1 *Pet.* v. 13: a name also adopted by St John for the same purpose. *Rev.* xiv. 8; xvi. 19; xvii. 5; xviii. 2. 10. 21. The word ROMAN is found to refer either (1) to its inhabitants, *John* xi. 48; *Acts* xxviii. 17;—or (2) to its privileges, *Acts* xvi. 21. 37, 38; xxii. 25—29; xxv. 16.

915. RUFUS, (Ῥούφος, *red*), the son of Simon, the Cyrenian, who carried the cross of Christ; he is honourably mentioned by St Mark, *Mark* xv. 21; and is thought to have been, as well as his mother, a very intimate friend of St Paul's; both of whom, the Apostle mentions in the most affectionate terms, *Rom.* xvi. 13.

Russian Version of the Scriptures page 20

916. RUTH, (Ῥούθ, *watered, filled*), the wife of Boaz, and referred to by St Matthew in his genealogy of our Lord. *Matt.* i. 5.

917. SABAOTH, (Σαβαώθ, Σαββαώθ, *hosts or armies*), or rather *Zabaoth*, the Hebrew word implying *hosts* or *armies*. *Rem.* ix. 29; *Jam.* v. 4.

918. SABBATH, (*rest*) the *seventh* day, on which God rested from the work of creation, and sanctified it as a day of holy rest for man and beast. *Gen.* ii. 2. After the crucifixion of our Lord, it was changed to the *first day* of the week in commemoration of His having then risen from

914. What mention is made of Rome in the Scriptures? What senses are applied to the term Roman? 915. Who was Rufus? 917. What is the meaning of Sabaoth? 918. What was the Sabbath?

the dead: *Matt.* xxviii. 1; *Mark* xvi. 1; *John* xx. 19. 26; and was called the 'Lord's day.' *Rev.* i. 10. On this day also the Holy Ghost descended upon the Apostles. *Acts* ii. 1. See also, *Acts* xx. 7; *1 Cor.* xv. 20; xvi. 1, 2; *Heb.* iv. 9. The Jews were very strict in their observance of the Sabbath; not making a fire, nor baking bread, nor cooking victuals, all of which was done the day before (Friday), hence called the *Preparation day*.

919. A *Sabbath-day's journey* (*Acts* i. 12.) was reckoned at two thousand cubits, or *one mile*, beyond which distance it was forbidden to journey on the Sabbath, hence the warning of our Lord in *Matt.* xxiv. 20.

920. SADDUCEES, (*Σαδδουκαῖοι*, from *Σαδῶκ*, *just*), a sect of the Jews who rejected the traditions of the elders, and bound themselves only by the written law: they maintained that there was no future state of rewards and punishments, no resurrection from the dead, neither angels, nor spirits. *Matt.* xxii. 23; *Acts* xxiii. 8. The Messiah they expected was to be a temporal prince, for their views were limited to the enjoyment of the present life: and their great opposition to our Lord, and to his disciples, was the doctrine of a resurrection, and the future judgment. *Acts* iv; v. 17. They took their name from one Sadoc, a follower of Antigonus Sochæus president of the Sanhedrim about B. C. 250; but whose doctrines Sadoc completely corrupted.

921. SADOC, (*Σαδῶκ*, *just*), mentioned in the genealogy of our Lord. *Matt.* i. 14.

Sahidic Version of the Scriptures page 19

922. SALA, *Σαλὰ*, *sending, spoiling*), mentioned in the genealogy of our Lord. *Luke* iii. 35.

923. SALAMIS, (*Σαλαμίς*, *shaken*), afterwards *Constantia*, a city on the eastern coast of the island of Cyprus: Paul and Barnabas preached the Gospel here, and converted Sergius Paulus. *Acts* xiii. 5.

924. SALATHIEL, (*Σαλαθιηλ*, *asked of God*), a grandson of king Josiah, and a progenitor of our Lord. *Matt.* i. 12.—also another. *Luke* iii. 27.

925. SALEM, (*Σαλήμ*, *peace*), the name of the city of Jerusalem in the time of Abraham, when Melchizedek was its king. *Heb.* vii. 1, 2.

919. What was a Sabbath-day's journey? 920. Who were the Sadducees? 923. Where was Salamis? 925. What place was Salem?

926. SALIM, (Σαλειμ, *foxes, pathways*), some place on the banks of the Jordan now unknown, where John baptized. *John* iii. 23.

927. SALMON, (Σαλμών, *peacemaker, perfect*), father of Boaz, and a progenitor of Joseph, the husband of Mary. *Matt.* i. 4, 5; *Luke* iii. 32.

928. SALMONE, (Σαλμώνη, *flowing, commotion*), a sea-port and promontory on the eastern side of the isle of Crete, (Candy), passed by St Paul when taken to Rome. *Acts* xxvii. 7.

929. SALOME, (Σαλώμη, *peace*), the wife of Zebedee, and mother of James the Great, and John the Evangelist, *Mark* xvi. 1; she attended our Saviour in His journeys, and administered to Him; and it was she who requested that her two sons might sit one on our Saviour's right hand, and the other on His left in His kingdom, *Matt.* xx. 20; she also was at the sepulchre with the other women at our Lord's death. *Matt.* xxvii. 55, 56; *Mark* xv. 40; xvi. 1; *Luke* xxiii. 55.

930. SAMARIA, (Σαμάρεια, *keeping, a thorn*), the country between Judæa and Galilee, formerly belonging to the tribes of Ephraim and Manasseh; the city, afterwards called *Sebaste*, was the capital of the kingdom of Israel. Our Lord passed through it, *Luke* ix. 52., and held conversation with a Samaritan woman; *Luke* xvii. 11; *John* iv. 4. 9; and at first the Apostles were forbidden to enter into any village of the Samaritans, *Matt.* x. 5. At the persecution, however, following the death of Stephen, many Christians retired thither; *Acts* viii. 1; ix. 31; Philip preached the Gospel amongst its inhabitants with great success, *ib.* viii. 5. 14; and although a strong hatred existed between the Jews and the Samaritans, *John* iv. 9; viii. 48; yet many of the Samaritans believed. *Luke* x. 33; xvii. 16; *John* iv. 39.

Samaritans and Jews, enmity of the, page 182

931. SAMOS, (Σάμος, *full of gravel*), an island in the Mediterranean, off Asia Minor, a few miles south of Ephesus. St Paul landed here on his way to Jerusalem, just before reaching Miletus. *Acts* xx. 15.

932. SAMOTHRACIA, (Σαμοθράκη, *full of gravel, rough*),

926. What place was Salim? 928. Salmone? 929. Who was Salome? 930. Where was Samaria? 931. Where was Samos? 932. Where was Samothracia?

an island in the Ægean Sea, peopled by Samians, and Thracians, whence its name. St Paul leaving Troas for Macedonia came first to this island. *Acts* xvi. 11.

933. SAMSON, (*Σαμψών*, *his son*, or *ministry*), one of the judges of Israel, remarkable for his strength, and the destruction he brought amongst the Philistines. St Paul hints at his faith, *Heb.* xi. 32.

931. SAMUEL, (*Σαμουηλ*, *heard or asked of God*), a judge, and prophet of Israel; who anointed king Saul, and his successor David; two of the books of the Old Testament are called after his name. He is spoken of by St Peter, *Acts* iii. 24; and by St Paul, *ib.* xiii. 20; *Heb.* xi. 32.

San Germanensis Codex page 10

935. SANHEDRIM, the great council of the Jewish nation, comprising 70 or 72 judges or senators, and which originated from the 72 elders appointed at the recommendation of Jethro to assist Moses. Our Lord was brought before it, *Matt.* xxvii. 1; *John* xi. 47; and Peter, and John, *Acts* iv. 5—7; and the Apostles, *ib.* v. 21. 27; and Stephen also, *ib.* vi. 12—15.

936. SAPHIRA, (*Σαπφείρα*, *declaring, fear, handsome*), a Christian woman, and wife of Ananias, who was struck dead with him for lying to the Holy Ghost. *Acts* v. See ANANIAS.

937. SARAH and SARAI, (*Σάρα*, *Σαῤῥα*, *a lady, princess*), the wife of the patriarch Abraham, and mother of Isaac: her faith is spoken of by St Paul, *Rom.* iv. 19; ix. 9; *Heb.* xi. 11; and by St Peter, *1 Pet.* iii. 6.

938. SARDIS, (*Σάρδεεις*, *prince of joy, the remains*), a city of Asia Minor, formerly the capital of Croesus king of Lydia; it became Christianized, but its backsliding was re-proved by Christ, *Rev.* i. 11; iii. 1. 4.

939. SAREPTA, (*Σαρεπτά*, *perplexity of bread, a goldsmith's shop*), another name for *Zarephath*, a city on the Mediterranean shore between Tyre and Sidon, where the prophet Elijah lodged some time with the widow. (*1 Kings* xvii. 9.) Our Lord adverted to the fact, *Luke* iv. 26.

940. SARON, or SHARON, (*Σαρώνα*, *plain field*), a

933. What mention is made of Samson in the New Testament? 934. Of Samuel? 935. What was the Sanhedrim? 936. Who was Sapphira? 937. What mention is made of Sarah? 938. Where was Sardis? 939. What is said about Sarepta? 940. Where was Saron?

fertile region of Palestine, extending between Cæsarea and Joppa, proverbially noted for its beauty and fruitfulness, whence the phrase, the 'rose of Sharon;' the people of this district were so astonished at St Peter's cure of Eneas, that they 'all turned to the Lord.' *Acts* ix. 35.

941. SARUCH, (*Σαρουχ*, a branch, palm-tree), or *Serug*, a progenitor of Abraham, and of Christ. *Luke* xiii. 35.

942. SAUL, (*Σαύλος*, lent, ditch, sepulchre, death, hell), —(1) the name of St Paul before his conversion, *Acts* vii. 58., and which he retained till after he made a convert of *Sergius Paulus*, the proconsul of Cyprus, *Acts* xiii. 7—9, in honour of whom, it is said, he took the name of *Paul*. *ib.* 9. See *St Paul's life*, page 97.

—(2) also the son of Cis or Kis, anointed king over Israel by the prophet Samuel, and which St. Paul mentions in his discourse to the people of Antioch in Pisidia. *Acts* xiii. 21.

943. SCEVA, (*Σκεῦας*, in order, prepared), a ruler of the synagogue at Ephesus, whose seven sons went about pretending to cast out devils; invoking, however, the name of Jesus, the possessed were more dreadfully afflicted than before. *Acts* xix. 14—16.

944. SCRIBES, (*Γραμματεῖς*, writers), originally mere transcribers of the law, but subsequently doctors of the law, (whence they were also termed 'lawyers,' *Matt.* xxii. 35; *Luke* x. 25.), and expounders of it to the people. The diversity of opinions they gave forth, and their corruptions, misinterpretations, and additions to the written Word of God, gave birth to that obstinacy and blindness of the Jews which led them to reject Jesus as the Messiah: from them originated the other sects. *Matt.* v. 20; vii. 29; xvi. 21; xvii. 10; xx. 18; xxiii. 2. &c.

945. SCYTHIAN, (*Σκυθος*, tanner), a barbarous people living near the Euxine and Caspian seas; and who also are not excluded from the Gospel privileges. *Col.* iii. 11.

Scholz's System of Criticism page 15

Slavonic Version of the Scripture page 20

946. SELEUCIA, (*Σελεύκεια*, troubled, broken, flowing over), a sea-port of Syria on the Mediterranean coast, near

942. What persons of the name of Saul are mentioned in Scripture? 943. What is said of one Sceva? 944. Who were the Scribes? 945. What is said of the Scythians? 946. Where was Seleucia?

the mouth of the Orontes, and about 15 miles west of Antioch: here Paul and Barnabas embarked for Cyprus. *Acts* xiii. 4.

947. SEM, or *Shem* (Σήμ, *a name, renowned*), a son of Noah, and progenitor of Christ. *Luke* iii. 36.

948. SEMEI, (Σεμεί, *hearing, obeying*), mentioned in the genealogy of our Lord. *Luke* iii. 26.

Septuagint pages 6, 16

949. SERGIUS PAULUS, (Σεργίος Παυλος, *a net*), a pro-consul of Cyprus, converted to Christianity by St Paul, notwithstanding the opposition of Elymas, the sorcerer. *Acts* xiii. 7—12. See also page 81.

950. SERMONS, or *Preaching*, will be found advocated in *Matt.* xxviii. 19; *Mark* xvi. 15; *Luke* ix. 60; *Acts* x. 42; xvi. 13; xvii. 2; xviii. 4; *Rom.* x. 14, 15; *1 Cor.* i. 17; *2 Cor.* v. 20; especially *Luke* iv. 17; *Acts* xiii. 14.

951. SETH, (Σήθ, *set, put*), son of Adam, and progenitor of Christ. *Luke* iii. 38.

952. SEVENTY DISCIPLES sent forth to preach by our Lord, *Luke* x. 1;—they return. *ib.* 17.

953. SHEBA, *Queen of* (Σαβά, Σαβέε, *captivity, encompassing*), Sheba is supposed by some to have been *Arabia*, by others *Ethiopia*: (*1 Kings* x; *2 Chron.* ix.). Our Lord alludes to her coming so great a distance to hear the wisdom of Solomon as the Queen of the South. *Matt.* xii. 42; *Luke* xi. 31.

Shew-Bread described..... page 188

954. SIDON or ZIDON, (Σιδῶν, *hunter, ship of judgment*), a celebrated city of Phœnicia on the Mediterranean coast north of Tyre. Many of its inhabitants became followers of our Saviour. *Matt.* xi. 21, 22; xv. 21; *Mark* iii. 8; vii. 24. 31; *Luke* iv. 26; vi. 17; x. 13, 14. St Paul on his way to Rome touched at Sidon, *Acts* xxvii. 3: a few years before this they incurred the displeasure of Herod. *ib.* xii. 20.

955. SILAS, (Σίλας, *considering*), one of the chief men among the first disciples, and thought to have been one of the Seventy. He accompanied Paul and Barnabas on their return to Antioch with the decree of the council of Jerusa-

949. Who was Sergius Paulus? 950. Where will Sermons be found advocated in the New Testament? [P] 952. Why were the Seventy sent forth? 953. Who was the Queen of Sheba? 954. Where was Sidon? 955. Who was Silas? how is he connected with Silvanus?

lem respecting conformity to the Mosaic ritual; *Acts* xv. 22. 27. 32; he remained here a little time, (*ib.* 35.); and then accompanied St Paul on his second journey, (*ib.* 40); when at Philippi the unbelieving Jews excited an uproar, which led to Paul and Silas being imprisoned, and put in the stocks, (*ib.* xvi. 19—24); they were miraculously released by an earthquake; and after converting the jailor (*ib.* 25—33.), they went on to Thessalonica, (*ib.* xvii. 4.), but a disturbance occurring here also, they proceeded to Berea (*ib.* 10.); Silas stayed a short time (*ib.* 14, 15), and followed Paul to Corinth. (*ib.* xviii. 5. What became of Silas after this is not known. It is generally believed that the name *Silas* is only a contraction of the Latin *Silvanus*, a common practice among the Greeks, and which is strengthened by the fact of the *Silvanus*, mentioned in St Paul's Epistles, according exactly as to his position and circumstances with the *Silas* in the Acts: he preached with St Paul at Corinth *2 Cor.* i. 19; and was there when St Paul wrote his Epistles to the Thessalonians. *1 Thess.* i. 1; *2 Thess.* i. 1. He appears also to have been esteemed by St Peter, for this Apostle sent his Epistle by Silvanus. *1 Pet.* v. 12.

956. SILOAM, (Σιλωάμ, Σιλωά, *sent, bough, armour*), a pool under the walls of Jerusalem on the east, between the city, and the brook Kidron: it issued from a rock, and formed two reservoirs or pools; at one of these our Lord restored sight to the man born blind, telling him to go and wash in the pool. *John* ix. 7.

SILVANUS, (Σιλουανός, *woody*), See SILAS.

957. SIMEON, (Συμεών, Σιμεών, *hearing, obedient*),—(1) a pious old man of Jerusalem, who expected the coming of Christ for the redemption of Israel, and lived to see Him. *Luke* ii. 25—28; uttered forth a hymn of thanksgiving, *ib.* 29—32; and concluded by blessing Joseph and Mary, and giving some intimation of her future trials, *ib.* 34, 35. This is all that is known of him.

958. — (2) *also* a teacher of the Church, who from his swarthy complexion was called *Niger*. *Acts* xiii. 1.

— (3) *also* used for *Simon*; as for *Simon Peter* in *Acts* xv. 14, referring to what Peter had said in *ver.* 7, &c.

— (4) mentioned in the genealogy of our Lord. *Luke* iii. 30.

956. What was the pool of Siloam noted for? 957. Who was the aged Simeon? 958. What other Simeons occur in the New Testament?

959. SIMON, (*Σίμων, hearing, obeying*),—(1) the *Canaanite*, so called from being born in Cana of Galilee, and likewise named *Zelotes* or 'the *Zealous*;' *Luke* vi. 15; *Acts* i. 13; either from his great *zeal*, or from having been one of the *Zealots* (which *see*). He was an Apostle, *Matt.* x. 4; *Mark* iii. 18; and is supposed to have been the brother of James the Less, and of Jude; but nothing further is known of him.

960. — (2) the *Cyrenian*, was the father of Alexander and Rufus; he happened to be passing by when our Lord, exhausted with mental anguish and bodily fatigue, could no longer bear the weight of His cross; the soldiers in consequence stopped Simon, and insisted on his carrying it to the place of execution. *Matt.* xxvii. 32; *Mark* xv. 21; *Luke* xxiii. 26. This is all that is known of him.

961. — (3) the father of *Judas Iscariot*. *John* vi. 71; xii. 4; xiii. 2. 26.

— (4) the *Leper*, dwelt at Bethany, and there entertained our Lord at Supper a few days before His passion; Lazarus, and his sisters Martha and Mary were present; and the last took this opportunity of anointing Christ's feet. *Matt.* xxvi. 6; *Mark* xiv. 3; *John* xi. 12.

962. — (5) *MAGUS*, or the *Sorcerer*, so called from his practice of magic, and his impostures, as well as his skill in astrology, medicine, and other sciences; became a professing convert to the Gospel, upon the preaching of Philip the deacon, in Samaria; and was baptized by him. *Acts* viii. 5. 9—13. When the Apostles Peter and John came there to confer upon the new disciples the gifts of the Holy Spirit, Magus offered money to purchase those gifts; Peter severely rebuked him, and urged him to repentance; Magus immediately besought the prayers of the Apostle in his behalf, *ib.* 18—24; and this is all the information of him afforded us in Scripture. From this circumstance has arisen in the English Church, the term *Simony*; which is applied to the purchase of any ecclesiastical preferment, and is forbidden by Law. *Simon Magus* next attempted to engraft the doctrines of Christianity upon his own wild theories, and gave rise to numerous heresies, which ever after afflicted the Church. He

959. *Who was Simon the Canaanite?* [D] 960. What is known of Simon, the Cyrenian? 961. Who was the father of Judas Iscariot? Who was Simon, the Leper? 962. Who was Simon Magus?

is styled the *Arch-heretic*, or *Heresiarch*, and considered the founder of all heresy, particularly of *Gnosticism*, which was a system of philosophy and religion mingled together, the latter being subservient to the former. What became of Simon Magus is not exactly known; some say that he went to Rome about eight years after, and died there while performing some piece of magic. See *Analysis of Ecc. Hist.* p. 48.

963. SIMON (6) son of *Mary and Cleophas*. *Matt.* xiii. 55; *Mark* vi. 4.

— (7) PETER, the Apostle, See PETER, page 152.

— (8) the *Pharisee*, with whom our Lord dined after He had raised to life the son of the widow of Nain; and at whose house a sinful woman anointed Christ's feet much to the displeasure of Simon. *Luke* vii. 36.

— (9) the *Tanner*, a resident of Joppa with whom St Peter lodged when he visited that place, and raised Tabitha (*Dorcas*) to life. *Acts* ix. 43; x. 6. 17. 32.

964. SINAI, (*Σίνα*, *bramble, enmity*), a mountain in Arabia, in the wilderness of Horeb, near the Red Sea, on which the '*Law*,' was delivered to Moses, *Gal.* iv. 24: its terrors affect not the followers of Christ. *Heb.* xii. 18—21.

965. SINGING in Divine Worship, advocated in 1 *Cor.* xiv. 15; *Eph.* v. 19; *Col.* iii. 16; *Jam.* v. 13.

966. SMYRNA, (*Σμύρνα*, *myrrh*), a maritime city of Ionia, in Asia Minor, nearly 45 miles north of Ephesus: it was one of the seven churches to the angel of which our Lord sent a message; *Rev.* i. 11; ii. 8—10. Polycarp is thought to have been its bishop at this period.

967. SODOM, (*Σόδομα*, *secret, heel*), a city of Canaan, destroyed by fire from heaven on account of the wickedness of its inhabitants, at the same time with Gomorrah, Admah, and Zeboim, and which stood where the Dead Sea is. Its fate is alluded to as a warning by our Lord; *Matt.* x. 15; xi. 24; *Mark* vi. 11; *Luke* x. 12; xvii. 29;—and by the Apostles, *Rom.* ix. 29; 2 *Pet.* ii. 6; *Jude* 7; *Rev.* xi. 8.

968. SOLOMON, (*Σολομών*, *Σολωμών*, *peaceable*), the son

963 What other Simons are mentioned in the New Testament? Who was Simon, the Pharisee? Simon, the tanner? 964. What occurred at Sinai? 965. Where is singing advocated in the New Testament? 966. Where is Smyrna? 967. What was Sodom noted for? 968. What was Solomon noted for?

of David by Bathsheba; he succeeded his father on the throne of Israel. He built the temple with great splendour, and was renowned for his wisdom, and the prosperity of his kingdom: he was a progenitor of our Lord. *Matt.* i. 6; and his great glory is alluded to by Christ. *Matt.* vi. 29; xii. 42; *Luke* xi. 31; xii. 27.

969. SOLOMON'S PORCH, a kind of terrace, or piazza, standing on the vast structure reared by Solomon four hundred cubits from the valley beneath, in order to widen the level of the top of the mountain to admit the plan of the temple: and as it was the only work of Solomon's that existed in the second temple, it retained his name. Jesus walked here when he discoursed with the Jews, *John* x. 23; so did Peter and John, after healing the lame man at the gate called 'Beautiful,' *Acts* iii. 11; the other Apostles also did many miracles here. *ib.* v. 12.

970. SOSIPATER, or SOPATER, (*Σωσίπατρος*, *health of his father*), a Christian convert of Berea, called *Sopater* in *Acts* xx. 4; and saluted by St Paul as his kinsman. *Rom.* xvi. 21.

971. SOSTHENES, (*Σωσθενής*, *mighty Saviour*), chief of the Synagogue of Corinth, who was beaten by the Gentiles, when the Jews carried Paul before Gallio, the proconsul of Achaia. *Acts* xviii. 17; *1 Cor.* i. 1.

972. SPAIN, (*Σπανία*, *rare, precious*), a large country in the south-west of Europe; which St Paul intended to visit. *Rom.* xv. 24. 28.

973. STACHYS, (*Στάχυς*, *ear of corn*), a Christian convert honourably mentioned by St Paul. *Rom.* xvi. 9.

974. STEPHANAS, (*Στέφανος*, *crowned*), a Christian of Corinth of some note, who, and his family were the first converts in Achaia; they were baptized by St Paul, *1 Cor.* i. 16; he afterwards visited the Apostle at Ephesus. *ib.* xvi. 15. 17.

975. STEPHEN, (*Στεφάνος*, *crowned*), a Hellenistic Jew; and said to have been brought up at the feet of Gamaliel: he became a convert to Christianity, and was afterwards the chief of the seven primitive deacons. *Acts* vi. 5. He performed many miracles, and defended the doctrines of the

969. What is meant by Solomon's Porch? 970. Who was Sosipater? 971. Sosthenes? 972. What is said of Spain in the New Testament? 973. Who was Stachys? 974. Stephanas? 975. Who was Stephen?

Gospel with such learning and zeal, that the exasperated Jews stoned him to death. *ib.* vi; vii.

Stephens's Robert, Greek Testament,page 23

976. STOICS, (*Στωϊκοί*, from *στοὰ*, a porch), a sect of heathen philosophers at Athens, the followers of Zeno, who held his school in a porch of that city, whence their name. They maintained that all things were the result of necessity or fate; that men had no free-will, and ought to be unaffected by the passions; hence they exercised great austerity, and apathy, upheld suicide, and denied a future state of rewards, and punishments. The Stoics were numerous in Athens when St Paul visited that city. *Acts* xvii. 18.

Study, Theological..... page 4

Stunica,page 21

977. SUSANNA, (*Σουσάννα*, lily, rose, joyfulness), a pious woman who attended our Saviour, and administered to His necessities. *Luke* viii. 2, 3.

Symbolæ Criticæpage 31

Symbols, Interpretation of,.....page 45

Symmachus, Version of.....pages 6. 16

978. SYNTICHE, (*Σουντάχη*, coming, telling a tale), a Christian woman of Philippi, illustrious for her virtue and good deeds, mentioned by St Paul. *Phil.* iv. 2.

979. SYRACUSE, (*Συρακοῦσαι*, drawing violently), the capital of the island of Sicily, on its eastern coast; here St Paul spent three days on his way to Rome. *Acts* xxviii. 12.

980. SYRIA. (*Συρία*, high, descending, slander), the country lying between the Euphrates on the east, and the Mediterranean on the west, having Cilicia on the north, Judæa, Phœnicia, and Arabia on the south. Antioch was the capital, and *Cyrenius* was governor, *Luke* ii. 2; the fame of our Lord reached throughout it. *Matt.* iv. 24. The Apostles sent letters thither, *Acts* xv. 23; and St Paul visited it, *ib.* xv. 41; xviii. 18; xxi. 3; *Gal.* i. 21. *Naaman* cured of the leprosy by Elisha was of this country. *Luke* iv. 27.

Syraisms.....page 49

981. SYRO-PHŒNICIAN, (*Συροφουινισσα*), Phœnicia having been conquered by Syria, the latter prefixed *Syria* to its

976. Who were the Stoics? 977. Who was Susanna?

978. Who was Syntiche? 979. Where was Syracuse?

980. Where was Syria? 981. What is meant by a Syro-phœnician?

old appellation, whence *Syro-phœnician*. The Canaanitish woman of St Matthew (xv. 22. 24.) is called by St Mark a Syro-phœnician (vii. 26.); the country originally was peopled by Canaanites.

982. TABITHA, (Ταβιθά, *a roe-buck*), a Christian woman of Joppa, and renowned for her piety and alms-deeds, and whom St Peter restored to life. She was called also *Dorcas*, which see. *Acts* ix. 36. 40.

983. TARSUS, (Ταρσος, *winged*), the capital of Cilicia in Asia Minor, where St Paul was born: it is called also *Tarshish*. *Acts* ix. 11. 30; xi. 25; xxi. 39; xxii. 3.

984. TAVERNS, *the Three*, a city; some say only an *Inn*, about 33 miles south of Rome, where St Paul's friends met him. *Acts* xxviii. 15.

Taxing mentioned by St Luke, page 70

985. TERTIUS (Τέρτιος, *the third*), the amanuensis of St Paul, who wrote for him the Epistle to the Romans. *Rom.* xvi. 22. Some consider him to be Silas.

Tertullian, page 52

986. TERTULLUS, (Τέρτυλλος, *a liar, wondrous*), an advocate employed by the Jews to plead against Paul before Felix, the governor of Judæa. *Acts* xxiv. 1, 2.

Testament, derivation and meaning of, page 1

Textus Receptus pages 20, 24.

987. THAMAR, or *Tamar*, (Θάμαρ, *a palm tree*), mother of Phares, and Zara, spoken of by St Matthew. *Matt.* i. 3.

988. THARA, (Θαρα, *good, small*), also Terah, the father of Abraham, and a progenitor of Christ. *Luke* iii. 34.

Theodotion, Version of, pages 6, 16

989. THEOPHILUS, (Θεόφιλος, *friend of God, devout*), an eminent Christian to whom St Luke inscribes his 'Gospel,' and the 'Acts of the Apostles.' Some think he was a magistrate; others, that the appellation means any good Christian. *Luke* i. 3; *Acts* i. 1.

990. THESSALONICA, (Θεσσαλονίκη, *the other victory of God*), a city of Macedonia in which St Paul planted a Christian church. See page 132.

982. Who was Tabitha? 983. Where was Tarsus?
 984. What is meant by the Three Taverns? 985. Who was Tertius?
 986. Who was Tertullus? 989. Theophilus?
 990. Where was Thessalonica?

Thessalonians, First Epistle to the, page 134
 ----- Second Epistle to the.. page 134

991. THEUDAS, (Θευδᾶς, *flowing with water*), a seditious impostor, who excited a tumult among the Jews, which ended in himself and 400 of his followers being slain. *Acts* v. 36.

992. THOMAS, (Θωμᾶς, *twin, bottomless depth*), one of the Apostles of our Lord. *Matt.* x. 3; *Mark* iii. 18; *Luke* vi. 15; *Acts* i. 13; and called in Greek *Didymus*, which means a *twin*. *John* xi. 16. He enquired of our Lord the way to the Father, *ib.* xiv. 6; and after Christ's resurrection, not being present when Jesus appeared to the other Apostles (*ib.* xx. 24.), he strongly expressed his doubts upon the fact; but when our Lord appeared to them all eight days after, he as emphatically expressed his belief. *ib.* 26, 37. He saw Christ afterwards, in Galilee, *ib.* xxi. 2. Thomas is supposed to have gone subsequently into Parthia; or, it is more generally believed, into India, where he died.

993. THYATIRA, (Θυάτειρα, *sweet savour of labour, sacrifice, contrition*), a city of Asia Minor, on the borders of Lycia and Mysia, the native place of Lydia. *Acts* xvi. 14; here was also one of the seven churches to the angel of which Christ sent a message. *Rev.* i. 11; ii. 18. 24.

994. TIBERIAS, (Τιβεριάς, *good vision, navel, breaking asunder*), a city of Galilee on the western shore of the Lake of Tiberias: the names of both the sea and the city were given by Herod Antipas in honour of Tiberias Cæsar. *John* vi. 1. 23.

995. TIBERIUS, (Τιβεριος Καίσαρ), the successor of Augustus in the Empire of Rome: he reigned from A. D. 14. to A. D. 37. In the 15th year of his reign John the Baptist began to preach. *Luke* iii. 1.

996. TIMOTHEUS or TIMOTHY, (Τιμοθεος, *honouring God*), a disciple of St Paul's and whom he calls his son. See *his Life*, page 136.

Timothy, First Epistle to, page 136

----- Second Epistle to, page 140

Titloi page 62

997. TITUS, (Τίτος, *honourable*), a disciple of St Paul's. See *his Life*, page 141.

991. Who was Theudas? 992. What is known of Thomas? 993. Where was Thyatira? 994. Where was Tiberias? 995. Who was Tiberius? 996. Who was Timotheus or Timothy? 997. Who was Titus?

TITUS, *Epistle to*, page 141

998. TRACHONITIS, (Τραχωνίτις, *strong, cruel*), a small barren district south of Damascus, of which Philip was tetrarch. *Luke* iii. 1.

Tradition page 32

999. TROAS, (Τρωας, *bored through*), a maritime city of Phrygia or Mysia, 25 miles north of Assos. St Paul made several visits here; in his first visit he had a vision inviting him into Macedonia. *Acts* xvi. 8. 11. He immediately sailed thither, and called at Troas many times after. *ib.* xx. 5, 6; 1 *Cor.* ii. 12; 2 *Tim.* iv. 13.

1000. TROGILLIUM, (Τρωγυλλιον, *a pantry*), a promontory at the foot of mount Mycale opposite to Samos, from which it is distant about 5 miles. *Acts* xx. 15.

1001. TROPHIMUS, (Τροφίμος, *nourished*), a convert of St Paul's, and born at Ephesus: he accompanied the Apostle to Jerusalem, and went with him into the Temple, which led the Jews to charge St Paul with taking Greeks into the Temple, *Acts* xx. 4; xxi. 28, 29; afterwards he was taken ill at Miletum, where St Paul left him. 2 *Tim.* iv. 20.

1002. TRYPHENA, (Τρύφαινα, *delicate*), an eminent Christian woman mentioned by St Paul. *Rom.* xvi. 12.

1003. TRYPHOSA, (Τρυφῶσα, *delicate*), an eminent Christian woman mentioned by St Paul. *Rom.* xvi. 12.

1004. TYCHICUS, (Τυχκιός, *casual*), a Christian of Ephesus converted by St Paul, whom he accompanied to Jerusalem. *Acts* xx. 4. He was very much beloved by the Apostle, and was entrusted with his letters to certain churches. St Paul sent him to Ephesus; *Eph.* vi. 21; 2 *Tim.* iv. 12; afterwards to Colosse, *Col.* iv. 7; and subsequently to Titus. *Tit.* iii. 12.

Tychsen, Professor page 30

Tyndal's Testament page 34

Types page 43

Typical Interpretation page 44

1005. TYRANNUS, (Τύραννος, *ruling, a prince*), a converted Gentile at Ephesus, thought to have been a Greek

998. Where was Trachonitis? 999. Where was Troas?
 1000. Where was Trogyllium? 1001. Who was Trophimus?
 1002. Who was Tryphena? 1003. Tryphosa? 1004. Who
 was Tychicus? 1005. Who was Tyrannus?

sophist, in whose school St Paul taught daily, when he withdrew from the synagogue. *Acts* xix. 9.

1006. TYRE, (Τύρος, *breaking with a flail, siege, binding, singing, strength, rock*), a famous and ancient city and seaport of Phœnicia, on the Mediterranean coast, about 20 miles south of Sidon. Our Lord alluded to it when reproving the Jews for their unbelief. *Matt.* xi. 21; *Luke* x. 13. It subsequently excited the anger of Herod. *Acts* xii. 20.

1007. URBANE, (Οὐρβανὸς, *civil, courteous*), a fellow-helper of St Paul's. *Rom.* xvi. 9.

1008. URIAS, or *Uriah*, (Οὐριάς, *the fire, light of the Lord*), the husband of Bathsheba, and alluded to by St Matthew. *Matt.* i. 6.

<i>Vatican MS.</i> The	page 8
<i>Verses</i> , division into	page 62
<i>Versions</i> of the Scriptures	page 6

1009. VISITATION OF THE SICK is a Christian duty, which will be found recommended in *Matt.* xxv. 36; *Jam.* v. 14, 15.

<i>Wells' Greek Testament</i>	page 28
<i>Western Recension</i>	page 13
<i>Wetstein's Greek Testament</i>	pages 27, 28
<i>Wicliffe's Bible</i>	page 33
<i>Wise Men</i> , The. See MAGI.	
<i>Word</i> , the personality of the	page 164

Zabulon. See ZEBULUN.

1010. ZACCHEUS, (Ζακχαῖος, *pure, meat, just*), a chief publican, or farmer-general of the revenue. When Christ passed through Jericho, he was very anxious to see Him, but could not from the smallness of his stature, he therefore climbed up a sycamore tree. Here our Lord saw him, and calling him down, proposed to become his guest. Zaccheus's heart was opened, and he became a sincere believer. *Luke* xix. 2—9.

1011. ZACHARIAS, (Ζαχαρίας, *mindful of the Lord*), also *Zachariah* and *Zechariah*, a priest of the course of Abia, husband of Elizabeth, and father of *John the Baptist*. *Luke* i. 5—10. When the angel Gabriel visited him, and

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1006. Where was Tyre? 1007. Who was Urbane?
 1009. What passages of the *New Testament* advocate the
Visitation of the Sick? [Q] 1010. Who was Zaccheus?
 1011. Who was Zacharias?

announced the birth of a son, he doubted, and consequently was struck dumb till the event was fulfilled. *ib.* 11—23. 59—64. He then prophesied concerning the redemption of Israel. *ib.* 67—79.

1012. ZARA, (*Ζαρά, rising*), a descendant of Judah, alluded to by St Matthew. *Matt.* i. 3.

1013. ZEBEDEE, (*Ζεβεδάϊος, dowry, endowed*), a fisherman of Galilee, the husband of *Salome*, and father of the Apostles James and John, both of whom left him to follow our Saviour: *Matt.* iv. 21; x. 2; xx. 20; xxvi. 37; xxvii. 56; *Mark* i. 19, 20; iii. 17; x. 35; *Luke* v. 10; *John* xxi. 2. He is thought to have been not a poor man, for he had a ship of his own, and hired servants. *Mark* i. 20. See page 166.

1014. ZEALOTS, a sect in Judæa, extremely *zealous* for the exact fulfilment of the Mosaic Law; maintaining that religious liberty, and the Divine law, were to be upheld by force of arms: and that tribute was due to God only, and not to the Romans, nor any foreign power: they therefore continually exhorted the people to shake off the Roman yoke. *Judas*, the Galilæan, is said to have been one of these, *Acts* v. 37. and *Simon*, *Zelotes*; although the latter held more moderate opinions. *Luke* vi. 15. (*Acts* xxi. 20; xxii. 3.). Some think the men sent by the Pharisees with the Herodians to entangle our Lord 'in his talk' were of this sect. *Matt.* xxii. 15, 16; *Mark* xii. 13, 14; *Luke* xx. 20.

1015. ZEBULON, (*Ζαβουλών, dwelling-place, abiding*), the portion of Galilee allotted to that tribe, and in which it was prophesied by *Isaiah* (*Isa.* ix. 1, 2.) that our Lord's ministry would be exercised. *Matt.* iv. 13—15. (See page 183; and NAPHTALI.)

ZELOTES, (*Ζελωτῆς, full of zeal, zealous*), See SIMON ZELOTES, ZEALOTS.

1016. ZENAS, (*Ζήνας, living*), a Jewish doctor of the law, and disciple of St Paul. *Tit.* iii. 13.

1017. ZION, or SION, (*Σιών, heap, tomb, looking-glass*), the name of one of the mountains on which the city of Jerusalem was built, and where the citadel of the Jebusites stood when David took possession of it: here that king deposited 'the ark,' whence it has been frequently called

1013. Who was Zebedee? 1014. Who were the Zealots? 1015. What is said of Zebulon in the New Testament? 1016. Who was Zenas? 1017. Where was Zion?

'the Holy Hill,' and likewise 'the City of David': here also Solomon built the Temple. The name of *Zion* is often put for Jerusalem itself, *Rom.* ix. 33; xi. 25; and figuratively for the New Jerusalem, the Church of the Gospel; and for Heaven. *Heb.* xii. 22; *Rev.* xiv. 1.

1018. ZOROBABEL, or *Zerubbabel*, (*Ζοροβαβελ*, *banished*), mentioned in the genealogy of our Lord. *Matt.* i. 12, 13; *Luke* iii. 27.

1018. What mention is made of Zorobabel in the New Testament?

* * * The letters annexed to the Questions in Italics refer to the years in which they were set; a, to 1844; b, to 1845; c, to 1846; d, to 1847; e, to 1848; f, to 1849; g, to 1850; h, to 1851; i, to 1852; j, to 1853; k, to 1854; l, to 1855.

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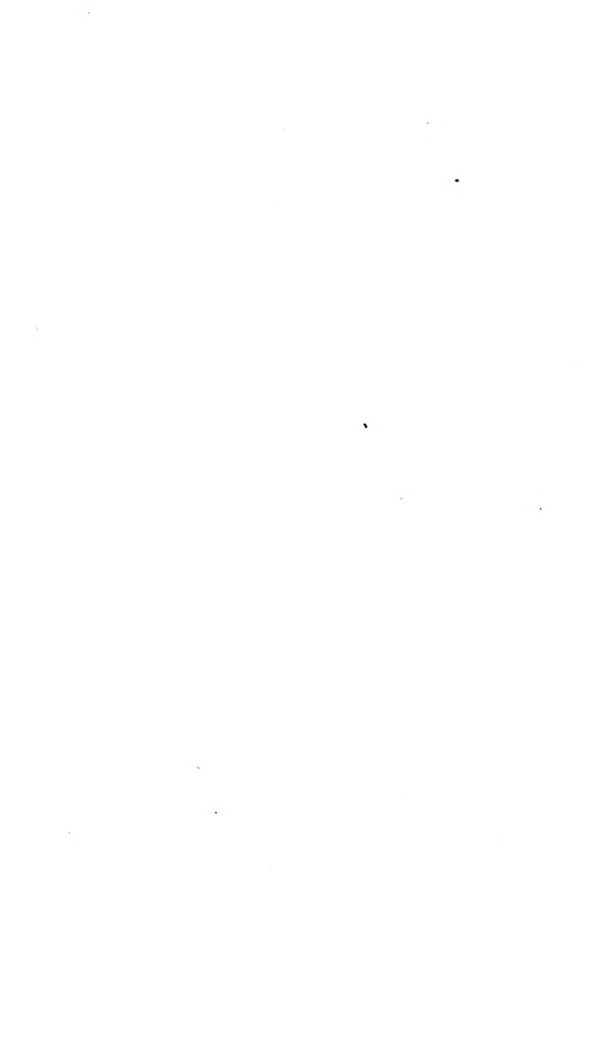
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